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Letters of the late Rev. Andrew Fuller.

(*Continued from p.* 102.)

Letter II.

On Liberty.

My Dear Friend,

It has long been the opinion of many persons, who are by no means unfriendly to liberty, that Mr. Robinson's notions of it are licentious and extravagant; and in this opinion I cannot help concurring.

Liberty seems to consist in *the power of acting without control or impediment.* But the term being relative, must be understood in relation to the different objects which are supposed to be impediments.

Some have defined liberty, *the power of doing what we please;* and this definition will doubtless apply to every kind of liberty except *moral.* But moral liberty, which is of greater importance than any other kind of liberty, does not consist in this. Though we *do* as we please, in the exercise of moral liberty, this is not that by which it is distinguished from other things; no, not from *moral slavery* itself. Moral slavery is not that state in which a person is compelled to act *against his will;* but rather a state in which he is impelled to act against his *conscience.* A person may have the power of doing *what he pleases,* to the greatest possible degree, and yet be totally destitute of moral liberty, being a perfect slave to his own appetites.

Some persons, perhaps justly, have classed liberty under four kinds—physical, moral, civil, and religious. *Physical* liberty is the power of doing what we please, without any natural restraints or impediments. If our actions are not the free result of our choice, that is, if they are directed or impeded by an influence contrary to our will, we are destitute of this liberty. *Moral* liberty is the power of doing what is right, without being impeded by sinful dispositions or passions. A libertine, with all his boasted freedom, is here a perfect slave. "While they promise themselves liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." *Civil* liberty, as it is commonly understood in Britain, is freedom from all fear of punishment contrary to law, and from subjection to any laws but those to which a man himself, by his representatives, gives consent. *Religious* liberty is the power of forming our religious sentiments, and conducting our religious worship agreeably to the dictates of our consciences, without being liable to civil penalties.

Now, suppose Mr. R.'s notions of *civil* and *religious* liberty be just, yet surely he makes, if not too much of these, yet too little of that which is of far greater importance—*moral* liberty. This is the liberty of which the Scriptures chiefly speak; this is the glorious liberty of the Gospel. This is that of which every unregenerate man is destitute, being a slave to sin

and Satan. This is the liberty with which *the Son* makes us free; without which all other liberty is but a shadow and an empty boast. This is implied in the reply of our Lord to the boasting Jews, who said they were never in bondage to any man: "If *the Son* make you free, then are ye free *indeed.*" It is allowed, indeed, that *religious* liberty, or a freedom to think and act according to our consciences, without fear, is of great value, and perhaps we none of us prize it sufficiently; but what is this to *moral* liberty? Suppose a man, liberated from the tyranny of sin and Satan, and deprived of all religious and civil liberty, groaning under the yoke of powerful persecution, would he not be in an unspeakably better situation than another man, possessed of all the liberty he desired, whose soul was enslaved to sin?

Is it not strange, then, that whenever Mr. R. finds the term *liberty* in the New Testament, he should reduce it to a simple liberty of doing as we please? And is it not passing strange, that "the *glorious liberty of the sons of God*" should be thus explained? Rom. viii. 21. Mr. R. having given us several quotations on the text, from Greek and Latin writers, sums up the whole in English, by adding—"The amount, then, is this: The heathens expected some great revolution to be brought about, by some extraordinary person, about St. Paul's time. St. Paul was well acquainted with their opinion: it is natural, therefore, to suppose that the Apostle would speak on this article, and direct the eyes of the Pagans to Jesus Christ. The passage is capable of such a meaning, and it is highly probable that this is the sense of it. The Gentiles are earnestly looking for *such a liberty* as the Gospel proposes to mankind." "The question is (continues Mr. R.) *what* liberty the Gospel does bestow on mankind?" Very good; and now let us see what his "glorious liberty of the sons of God" amounts to. "In days of yore (says he) divines were not ashamed to affirm, that liberty of judging and determining matters of faith and conscience was a prerogative of the papal tiara"—and so on; a long story of this kind, for four or five columns, reducing the glorious liberty of the sons of God to a mere liberty of "judging and determining for ourselves in matters of faith and conscience:" a freedom from the control of creeds and systems—as though it did not signify *what* we imbibed, so that we acted *freely!* Suppose this freedom were included, yet surely it is not the whole of the meaning. Probably the apostle alluded especially to the redemption of the bodies of believers at the resurrection. But if Mr. R. were right in applying the passage to the Gentile world, surely he might have conceived of a more glorious liberty than that of thinking and acting for ourselves—a *moral* liberty—a freedom from the bondage of sin and Satan, particularly from the slavery of idolatry and superstition. This were a liberty worth while for the Son of God to come from heaven to bestow.

Mr. Robinson may be right in censuring the bishops, for "sacrificing Christianity to save episcopacy;" but let him beware of undervaluing *moral* liberty for the sake of that of which he is so tenacious, of an inferior kind. Christianity is of greater importance than nonconformity. A remark of Mr. Whitfield, when he had attended one of the Synods of Scotland, and had heard one of the Associate Presbytery preach, may not be

inappropriate:—"The good man (says he) so spent himself in talking against prelacy, the common-prayer book, the surplice, the rose in the hat, and such like externals, that when he came to the latter part of his subject, to invite poor sinners to Jesus Christ, his breath was so gone, that he could scarce be heard." This passage Mr. R. introduces into his *arcana* with great approbation, and adds—"This will always be the case: *that* learning, eloquence, strength, and zeal, which should be spent in enforcing 'the weightier matters of the law, judgment, mercy, and faith,' will be unprofitably wasted on 'the tithing of mint, anise, and cummin'—on discarding or defending a bow to the east, or a rose in the hat." p. 109. How far this describes Mr. R.'s subsequent conduct, I leave you to judge.

But not only has he neglected weightier things, in defending those of inferior importance; but it appears to me, that his notions of liberty are latitudinarian, unscriptural, and unreasonable.

Though in regard to *men*, we are at liberty to think and act as we please in religion, this is not true in regard to *God*. He requires us to believe the truth, as well as to obey his commands. He has given us a rule of *faith*, as well as of practice, and requires us to think and act according to it; and, moreover, it is at our peril that we *allow* ourselves in the contrary. This, however, is a distinction which I never knew Mr. R. to have made; though I could scarcely have thought he would have *avowed* the contrary, had he not told me in conversation, that *no man was bound to believe the Gospel*—that their only duty was to *examine* it—and that to make it their duty to *believe*, as well as to examine, would destroy their liberty, and render their errors criminal! But what can be made of such a liberty as this, unless it be *a divine right to do wrong?* This Mr. R. ridicules in *politics* (*Claude*, vol. ii. p. 42.): is it not a pity he should retain it in *divinity?*

Further—There is a material difference between my being at liberty to believe and act in religious matters without being accountable to the *civil* authorities, or to any fellow-creature, *as such;* and my having a right, be my religious principles what they may, to a place in *a Christian church*. If I act with decorum in my *civil* capacity, I have a right, whatever be my *religious* principles, to all the benefits of *civil government:* but it does not therefore follow that I am entitled to the privileges of the *house of God*. Mr. R. blames the church of England for not allowing avowed Socinians to continue in its service and receive its emoluments: (*Claude*, vol. ii. p. 212.) and not long since, unless I am misinformed, he declared in public company, at an ordination, that no church had any right to refuse any man communion, whether he were an *Arian*, a *Sabellian*, a *Socinian*, or an *Antinomian*, provided he was of good moral character!

If, however, this notion consist with either Scripture or common sense, I must confess myself a stranger to both. The church of God is represented as a *city*—a city with *walls* and *bulwarks;* a city with *gates*, of which they themselves have the care and keeping. It is true they are commanded to *open* the gates—but to whom? To the righteous nation, "*who keep the truth.*" These, and these only, are to *enter in*. Isa. xxvi. 1, 2. I know the objection Mr. R. would make to this; viz. Who is to be judge *what is truth?* But, on this principle, we may

doubt of every thing, and turn sceptics at once; or else consider *that* to be truth which any man *thinks* is truth. But if it be indeed so difficult to ascertain the truth, as that we must needs give over judging in that matter; and *that* must pass for truth which every person *thinks* to be such; then surely the Bible cannot be such *a plain book* as Mr. R. represents. Besides, we might, on the same principle, refrain from judging between *right and wrong*; for there are various opinions about these, as well as about truth and error. Suppose, for instance, a person were to apply to a Christian church for communion, who approved and practised *polygamy*; or who should think that Scripture sanctioned *concubinage*, and therefore practised it; upon this principle the church must be silent; for should they object to such practices, as *immoral*, it might be replied—"*I* think they are right; and who are *you*, that *you* should set up for judges of right and wrong *in other men's* conduct?—Mr. R. therefore, need not have been so squeamish, in his proposed reception of Arians and Socinians, as to provide for their good moral character. Upon his principle, the want of character ought to be no objection, provided they are so abandoned in vice as to *believe* that evil is good, or so versed in hypocrisy, as to *say* they believe so, whether they do or not.

I do not see how the church at Pergamos could have been blamed by the Lord Jesus, for *having those among them* that held the doctrine of Balaam and of the Nicolaitans, unless they were authorised, and even required to judge of right and wrong, truth and error, in relation to those whom they received as members. On Mr. R.'s principles, they might have excused themselves in some such manner as this:—"Lord, we never apprehended we had any thing to do in judging of the *doctrines* that people held, who became members with us: we came together upon the liberal principles of universal toleration, and never expected to be called to account about any one's sentiments but our own, whatever we were for these." But, in reply to all such pleas as this, it is sufficient to say—"*Thus saith He that hath the sharp two-edged sword, I have somewhat against thee.*"

As to the bugbear frequently held up, that if we presume to judge in these matters, we assume to ourselves infallibility, to what does it amount? On this principle, all human judgment must be set aside, in civil, as well as in sacred things. No man, nor any set of men, can pretend to this: neither need they. It is sufficient that they act to the best of their capacity, availing themselves of all the means of information they possess. All men, undoubtedly, are fallible: it becomes them, therefore, to judge with meekness and fear; and to consider that their decisions are not final—that they must all be brought over again, and themselves be tried with them at the Great Assize! But does it thence follow, that all human judgment must be laid aside? Surely not.

The great outcry that Mr. R. has made of our Lord's words—"*Call no man master*," &c. is no more to his purpose than the other. Surely it is one thing to dictate to a man what he shall believe, and persecute him if he does not; and another, to require a *union of principles*, in order that we may *unite with him* in church fellowship, and have *communion with him* in the ordinances of Jesus Christ. As an *individual*, we have nothing to do

with him: to his own Master he standeth or falleth; and we the same. But if he propose to have *Christian fellowship* with us, it is right that we should inquire whether his principles so far coincide with ours, as that *the end proposed* may be accomplished. Is there not a wide difference between my *persecuting*, or *wishing* to persecute, a Deist, and *refusing to unite with him in church fellowship?*

I believe also, that Mr. R.'s principles are as opposed to *right reason*, to *common sense*, and to *the rules of society in general*, as they are to Scripture.

In *large societies*, the government of a nation for instance, they are obliged to be very general, and cannot maintain such a minute regularity, as in societies of less extent. But even here, some union of sentiment is required. Suppose a Jacobite, for example, were to insist that King George was not the rightful possessor of the throne, would he have a right to form one of his Majesty's ministry? And suppose he were to express his intention, if opportunity offered, of uniting to dethrone him, would not the Government have a right to banish him the kingdom? Whether they would invariably *use* their right, is another thing; but the right itself they would undoubtedly possess.

In *lesser societies*, where persons unite for the sake of obtaining certain ends, it is always expected that they should agree in certain leading principles necessary to the accomplishment of those ends.—Hence, there is scarce a society formed without *articles*, testifying the agreement of the members in certain fundamental particulars. Suppose, for example, *a common club*, united for the purpose of assisting each other in time of affliction. It is supposed to be a leading principle of such a society, that the lesser number of members should, in all matters of debate, submit to the greater; and another, that a certain sum of money should be paid by each member at certain times. Now, just suppose any one member should dissent from the rules; common sense suggests the necessity of his being convinced or excluded. But, it seems, a Christian society has not the authority of *a common club!*

It cannot be difficult to prove that a union of faith respecting the proper deity of the Great Author of our religion, and the object of our worship, is of quite as much importance in religious society, as any of the above in civil society. Surely, the dethroning of the Son of God, by the denial of his essential deity, cannot be less pernicious in the Gospel dispensation, than the denial of his Majesty's authority, and the endeavour to dethrone him, would be in these realms.

Some of the grand ends of Christian society are, unitedly to worship God—to devote ourselves to the blessed Trinity, by Christian baptism—and to acknowledge the atonement made by the Redeemer, by a participation of the ordinance of the Lord's Supper. But what union could there be in worship, where the object worshipped is not the same?—where one party believes the other to be an idolater, and the other believes him to be a *degrader* of Him, who is "over all, God, blessed for ever!" What fellowship could there be in *the Lord's Supper*, for instance, (not to mention baptism,) where one party thought sin to be an infinite evil—that they, being the subjects of it, deserved an infinite curse—that no atonement could be made but by an infinite sacrifice—that the sacrifice of Christ was such,

and an instance of infinite grace and love—and that the design of the Sacred Supper is to revive in our minds these affecting truths;—and where the other party believed none of these things—had no conception that sin was so great an evil as to deserve infinite punishment, or to need an infinite atonement—that, in fact, they are not such *great* sinners, as to need, not only a Saviour, but a *great* one? That which is to the one "the glorious Gospel of the blessed God," is to the other foolishness, and an insult, forsooth, upon his dignity!

If ever any professed Christians differed in the *essentials* of religion, *Calvinists* and *Socinians* do. I wish to conduct myself towards a Socinian no otherwise than I believe a Socinian ought to conduct himself towards me, on the supposition that I am in error. Dr. Priestley acts more consistently, and more like an honest man, than Mr. R. He denies the propriety of *Unitarians* and *Trinitarians* uniting together in divine worship, and exhorts all of the former class to form separate societies. This I cordially approve: for verily, whatever esteem we may entertain for each other as men, *in religion* there can be no harmony. Either we are a company of idolaters, or they are enemies to the Gospel—rendering the cross of Christ of none effect. Either they are unbelievers, or we are at least as bad—rendering to a creature that homage which is due only to the Creator; and, in either case, a *union* is the last degree of absurdity.

Whatever, then, my dear friend, Mr. R. or any one else may suggest, under the specious pretence of liberality of sentiment, I trust you and I shall ever give heed to the better reasonings of an inspired Apostle:—"*What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? Be ye not unequally yoked together with unbelievers.*"

Yours sincerely,
ANDREW FULLER.

ON ORDINATIONS.

To the Editor of the Baptist Magazine.

SIR,

THE reading of a Paper in your February Number, "On the Importance of Ordinations," brought forcibly to my remembrance the celebrated reply of the late Mr. Pitt, in the beginning of his parliamentary career, to an insulting observation on his youth;—"The atrocious crime of being a young man, which the Hon. Gentleman has with so much spirit and decency charged upon me, I shall neither endeavour to palliate nor deny," &c. I have no doubt, Sir, that there are young ministers who display a spirit of pride and a love of novelty, nor have I any doubt, that where such feelings exist, it is highly proper and Christianly to discountenance them; but I cannot help fearing, lest in our zeal against vanity and innovation, we who wear the grey "crown of old age," should sometimes assume what may be mistaken for a frowning, brow-beating aspect, like that of the antagonist of the celebrated statesman above mentioned; an aspect, the tendency of which is to check that spirit of inquiry, and that independence of thought, which we might spare, perhaps, had we arrived at perfection; but which, while improvement is possible, it is in the highest degree important to preserve. I say again, I wish not to encourage the pre-

sumption of vain and upstart innovators; but neither would I say, or seem to say, any thing which should encourage the *spirit of legitimacy*, as a politician would call it—an earnest anxiety to preserve things as they are, without regard to their usefulness and importance. Baptist ministers are not the people to impose bondage on thought, though they should be subject to the indignity of being opposed by their juniors, or even sometimes to the mortification of having errors which they had sanctioned, exposed and discarded. None are more ready than we to oppose the claims of the church of Rome, or to upbraid it with its cowardly attempts to support those claims, by checking the spirit of inquiry.

Though acquainted with several ministers, both young and old, who have "settled as pastors without ordination," I have no means of discovering to whom your Correspondent alludes: they may be persons whose general conduct displays pride and a love of novelty, and, if so, perhaps it was fair to suspect that the same feelings prompted them in the instance referred to; otherwise, I cannot help thinking "A publicly recognized Pastor" unkind, in attributing their conduct to those motives, as he is evidently disposed to do, instead of charitably giving them credit for scrupulous consciences, as to the expediency or lawfulness of the usual ceremony. Nor is it quite fair to refer to such scruples, as he does somewhat tauntingly, as *a discovery;* he doubtless knows there are talented, and rather elderly ministers, who "settled as pastors without ordination" when the young men who have followed their example were in their cradles; and if it be any disgrace to a young man to be alone in an opinion, common justice requires that your Corespondent should abstain from using terms, which affix to the persons he opposes an undeserved and unappropriate stigma. It is too much like calling a Dissenter a Jacobite, that we may persecute him without fear.

I think it cannot for a moment be doubted, that reasonable and sensible men, whether old or young, may entertain scruples about the propriety of the ceremony commonly called ordination: I would entreat "A publicly recognized Pastor," therefore, to reflect whether, in holding up these young men to public odium, he may not be committing an act of injustice, and visiting the scrupulousness of a tender, though perhaps mistaken conscience, with unmerited chastisement.

I suppose, for the sake of the argument, that the scruple is an improper one. The discussion of this question would occupy more room than you would be willing now to allow me; however, the following hints present grounds on which the young men in question might, at least plausibly, object to ordination.

The Scriptural word *ordain* (καταστήσῃς), in Titus i. 5.) means *appoint;* and does not include a reference to any public ceremony at all: what it does mean implies a power and authority in the church which not even the most obstinate stickler for ordination, at least among us, ever pretends to; and which the whole character of the ceremony now called ordination, and often the assertions of the ministers who conduct it, shew they do not pretend to: indeed, the impropriety of our use of this term seems to be felt by your Correspondent, when he signs himself, not "*an ordained,*" but "*a publicly recognized* pastor." To plead

this Scripture, therefore, in support of the modern *ordination*, is to adduce an act of authority by inspired men, as authorizing a ceremony of a totally different character, performed by uninspired men, who pretend to no authority at all; just as the church of Rome defends its sacrament of extreme unction, administered to the dying, as a passport to heaven, by referring to the anointing oil, applied in apostolic days, and by divine authority, for the recovery of the sick.

So much for the "*jus divinum*" of public recognition. For the rest, I think, with your Correspondent, that a public service for solemnly supplicating the divine blessing, on a person newly chosen to a situation so important and responsible as that of a Christian pastor, is on most grounds highly proper and seasonable; although I am disposed to except to some of the reasons by which he would support it. It is certain, however, that some danger attends it: there is a danger lest its unvaried observance, and in pretty nearly the same form, should beget an idea that ordination (in our, not the scriptural sense of the term,) is a divine ordinance; and that *it*, and not *the choice of the church*, bestows the right to act as a pastor: and hence come all the cautionary observations made by judicious ministers who engage in such services; and the prevalence of this opinion, after all, proves that the tendency is too strong for mere occasional observations to counteract: the only probable way of correcting this mistake is to omit the ceremony occasionally, and thus to shew those who build their faith on the practice of their brethren, that we consider it not essential, though expedient, at the settlement of a minister. This is what these young ministers have done, and for which they have received castigation from "A publicly recognized Pastor."

I am, Sir, &c.

A COUNTRY MINISTER.

HORÆ EVANGELICÆ.

(Continued from p. 107.)

THE GOSPEL OF ST. MATTHEW.

No. VIII.—Chap. iv. 18—22.

"AND Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James, *the son* of Zebedee, and John, his brother, in a ship, with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

There is one circumstance in this passage to which the reader's attention is particularly solicited. It is this—that our Lord, after the call of Peter and Andrew, having proceeded a little further along the shores of the sea of Galilee, saw James, and John, his brother, in a ship, with Zebedee, their father, "MENDING THEIR NETS." It may fairly be supposed that fishermen, and especially those of Galilee, could scarcely afford to let their nets remain long in a torn state; and it may therefore be inferred, that the nets which James and John were mending had recently been broken. Now this is precisely what we learn from the Evangelist Luke; the whole of whose account we subjoin, for the sake of comparison with the preceding:—"And it came to pass,

that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great number of fishes, and THEIR NET BRAKE. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord! For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him." Luke v. 1—11.

It would appear, then, that the nets which James and John were mending when called by Jesus, were those which had been torn by the miraculous draught of fishes, and which had been consigned to their charge by Simon, as being his partners, when he began to follow our Lord. The distinct vocation of James and John is omitted by St. Luke, who was more intent on relating the miracle which occurred, though it is certainly *implied* in his statement, that "when they (i. e. the four partners) had brought their SHIPS to land, they forsook all and followed Christ." The latter Evangelist, also, does not mention St. Andrew, either here or elsewhere, except in the catalogue of the apostles (chap. vi. 14.); but his presence appears to be implied by the use of the plural pronouns in verses 5 and 7:— "And when *they* had this done, *they* enclosed a great multitude of fishes; and *their* net brake. And *they* beckoned unto *their* partners, which were in the other ship, that they should come and help *them*." With regard to the statement of St. Matthew, with whom St. Mark agrees, (Mark i. 16—18,) that our Lord, "walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, *casting a net into the sea*;" this is easily accounted for, on the supposition that they were, as related by St. Luke, thus "washing their nets," when first seen by Jesus.

Now, that these coincidences are wholly undesigned, is manifest from the slightest comparison of the two accounts; the apparent discrepancies between which have led some, without sufficient reason, as may appear from the preceding observations, to conclude that the transaction recorded by St. Luke was different from that related by St. Matthew and St. Mark. But, as justly observed by Dr. Townson, who differs in a trifling degree from the preceding statement, "the two accounts, that of St. Matthew and St. Mark on the one side, and that of St. Luke on the other, thus concurring in the place and situation in which Peter was

called, in the promise made to him, and the time when he was called, speak evidently of the same vocation; consequently St. Matthew and St. Mark have abridged the story:" and it is "one of the evidences, that the Evangelists vary only in the number and choice of circumstances, and write from the same idea of the fact which they lay before us."

No. IX.—Chap. ix. 9, 10.

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples."

The expression ἐν τῇ οἰκίᾳ, "in *the* house," though in itself definite, does not determine in whose house Jesus now "sat at meat." St. Mark is scarcely more explicit, when he observes that it was "in *his* house" (Mark ii. 15.); though it restricts it either to the house which Jesus usually occupied when at Capernaum, where he now was, (ch. iv. 13; ix. 1.) or to that of Matthew the publican. From it being related immediately after his call to the apostleship, and from the number of publicans and sinners which "came and sat down with him and his disciples," the latter appears to have been the fact. Accordingly, St. Luke relates that LEVI made him a great feast in *his own* house; and there was a great company of publicans and of others who sat down with them. (Luke v. 29.) Now this circumstance Matthew, doubtless out of modesty, purposely omitted; a similar instance of which we have in the preceding verse. He simply relates, that after his call, "he arose and followed him;" but Luke states that "he *left all*, rose up, and followed him:" and thus, also, he merely calls himself "a man named Matthew;" a method of expression used to avoid egotism and ostentation, as Euthymius observes; and no proof, as some have supposed, that he was not the author of this gospel; examples of this oblique way of writing being common, both among sacred and profane historians, as Moses, Thucydides, and especially Cæsar.

There is an apparent discrepancy in the relations of the Evangelists, which is deserving of consideration. The person whom St. Matthew calls "a man named Matthew," is termed by St. Mark, "Levi, the *son of* Alpheus;" and by St. Luke, "a publican named Levi." This is easily reconciled, by the consideration that it was by no means unusual for persons to be called by two or more names. Thus Paul was also called Saul; Lebbeus—Thaddeus and Judas; and Simon—Peter and Cephas. And the circumstantial agreement of the history in the three Evangelists, in which not the slightest difference exists, clearly proves that the same person was meant. Now, while this discrepancy is in reality no difference, it shews that the passages were not taken from one another; and, consequently, that the coincidences are wholly undesigned, and establish the truth of the respective narratives.

No. X.—Chap. xiii. 2.

"And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore."

The expression τὸ πλοῖον, here and in Mark iv. 1. should be rendered THE *ship*, or *boat*; which Mr. Wakefield supposes was a par-

tlcular vessel, kept on the lake for the use of Christ and his disciples, and probably belonged to some of the fishermen, who, occasionally at least, followed their former occupation. This opinion, however, though in itself not improbable, is a mere conjecture, without the smallest support, that we can discover, from the sacred narratives. It appears, in fact, to refer, not to any particular vessel kept for such a purpose, but to a vessel prepared for this specific purpose and particular occasion. St. Mark relates, that the Pharisees, in consequence of our Lord having healed a man with a withered hand in a synagogue on the Sabbath, "went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself, with his disciples, to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a *small ship* should wait on him because of the multitude, lest they should throng him. For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues." (Mark iii. 7—10.) Into *this* ship, then, he entered, when "great multitudes were gathered together unto him," on the shores of the sea of Galilee. This circumstance is wholly omitted by St. Matthew, who even does not mention whence our Lord withdrew himself; simply saying, "But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known." (Matt. xii. 15, 16.) There cannot, however, I imagine, be a doubt, but that it was present to the mind of the Evangelist; and that it was "*the* ship" which our Lord had appointed to which he referred. This, then, is a coincidence to which the slightest suspicion of design cannot attach, being effected merely by the employment of the definite article τὸ THE; and which, consequently, can only be accounted for by admitting the truth of the sacred history.

London. W. G.

HINTS ON THE FORMATION OF A BAPTIST ANNUITY SOCIETY.

To the Editor of the Baptist Magazine.

SIR,

WHEN the cause is that of the poor brethren and sisters of our churches, however humble the advocate, or however imperfect the pleading, I trust and believe, Sir, you will not refuse it a place in your benevolent work. I must confess I do not anticipate a denial to the insertion of these few hints; the object contemplated comes home with a strong claim on the attention of every Baptist church, and of every individual member of our churches. It has been well and often said, "there is no end to new Societies:" and, Sir, it may also be added, that whilst you go on making such exertions to enlighten and to enlarge the human understanding, there is no chance that there will be an end to them. The natural consequence of an enlightened mind is the eliciting of new schemes of usefulness, and the mind thus impelled forward, finds new employment for the activities of the body. I have, Sir, to propose, to the Baptist Denomination in London, the formation of a new Society; and, as I before said, I will not anticipate your refusal to

propose it to that body through the medium of its own Magazine.*

Amidst all the benevolent institutions of the present day, there is none that have made such rapid strides as the Pension Societies. The details of these are well known in London, but to your country readers it will perhaps be information, if I say that the City of London General Pension Society, in the year 1823, at their two half-yearly elections, elected nineteen life pensioners on the funds of their institution. I have not the exact numbers at hand for the year 1827, but I believe I am within the truth, when I state that so rapidly had their funds increased, that they elected in that year 140. There are many members of our churches who are subscribing to that and other kindred societies, of which I believe there are now three or four, or more, and I know some who have interested themselves to get elected the candidate they esteemed worthy, and who have been successful in more instances than one. I think that this would *be better done*, by the churches and congregations of our own Denomination uniting to form a Baptist Pension or Annuity Society, applicable only *to the members* of our different churches. The principle, the *modus operandi*, and every other particular in reference to this object, is so well known and practised by the institutions now advancing forward with such rapid strides, that to object on the ground of any of these, would be worse than idle. The only questions, then, for consideration, are—Can the Baptist Denomination in London support an institution of this description? Are there objects amongst us who stand in need of the aid such an institution would afford? Is it not the duty of the churches to make this provision for their members, without sending them to seek it at the hands of men of the world?

I am, Sir, a very unworthy member of one of our churches; my name, or influence, or property, would do but little towards inducing those who have all these to come forward in this cause of Christian benevolence; but I have the pleasure and honour to know some members of our churches, men of property and influence, who are *always ready* to every *good work;* and if you will give these few thoughts insertion in the Baptist Magazine, I doubt not we shall soon see the work begun, which, whilst it would redound to the honour of our Denomination, would, in my opinion, be a work at once scriptural, necessary, and just.

Should any of your readers be disposed to further such an object, I will most cheerfully and heartily *do what I can*; or, Sir, I shall be equally rejoiced, if the work go forward, to remain an unknown subscriber.

I am, Sir, wishing increased and increasing success to the interests of the Baptist Magazine, to which I have been a constant subscriber from its commencement,

Yours, very respectfully,

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Prescott-street.

* By thus giving currency to the benevolent project of our Correspondent, we do not pledge ourselves as to the expediency of the measure proposed. We wish our pages always to be open to suggestions which have in view the benefit of the Denomination, of whose sentiments and sympathies the Baptist Magazine is the acknowledged organ. We are free, however, to confess, that other ideas have occurred to us besides those which our Correspondent states to be "the only questions for consideration." With this qualifying remark, we present the plan to our readers, who have doubtless understanding as well as we, and who will be able to form their own opinions with regard to its principle, its operation, and its tendency.

On Attestations of Church Membership.

To the Editor of the Baptist Magazine.

Dear Sir,

I am induced, by some circumstances which have recently come under my notice, earnestly to recommend all members of churches in our Denomination who are going abroad, either to the United States, to British North America, or to any other part of the world where they contemplate uniting in Christian fellowship with churches existing there, to provide themselves with regular attestations of membership and character, from the Societies with which they are now connected. I hope our ministering brethren will not fail, in such cases, to do their friends the kindness to furnish them with the requisite credentials, even though the parties themselves may not be aware of their importance. They have always been very desirable, but I think it probable that henceforth they will be deemed, by our fellow Christians abroad, more necessary than ever.

I am yours,

J. D.

Fen Court, Feb. 1828.

History of the Corporation and Test Acts.

The Corporation Act.

(Continued from p. 112.*)*

The Crown having gained a vast accession of strength by the Corporation Act, no measures were afterwards kept with the Presbyterians. The memory of their past services, or of the king's solemn promise, no longer operated in their favour; all hopes of a comprehension vanished—and the Act of Uniformity disgraced the annals of England. By that act they received a deadly blow; and more than two thousand of their ministers, who could not conscientiously comply with the terms of conformity, were driven from their livings. "This bill," as the historian* before cited remarks, "reinstated the church in the same condition in which it stood before the commencement of the civil wars; and as the old persecuting laws of queen Elizabeth still subsisted in their full rigour, and new clauses of a like nature were now enacted, all the king's promises of toleration, and of indulgence to tender consciences, were thereby eluded and broken."

The Test Act.

The treatment of the Nonconformists during the reign of Charles the Second, was one continued series of persecution and oppression. In direct violation of the king's declaration from Breda, many new penal laws were enacted against them; and the clergy of the established church warmly assisted the court in persecuting them. By so doing, they hoped to render permanent the monopoly of power which the Act of Uniformity had unjustly given them. But the king had other objects in view. He was himself secretly of the Roman Catholic religion; and by treating the nonconformists with severity, he hoped to obtain a toleration for those who professed it. On the other hand, the majority of every House of Commons throughout this reign had a rooted hatred and dread of popery, and although at the beginning of the first parliament, they fell in with the resentments of the king and church, yet in a few years they discovered their error, and the danger to which they exposed the nation. The lat-

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* Hume, vol. vii. p. 386.

ter part of this reign was therefore passed in continual disputes between the house of commons and the crown; the latter struggling hard to protect papists from persecution, the former pressing for further severities against them.

After the Act of Uniformity had severed the presbyterians from the church, (viz. on the 5th of May, 1663,) a bill was ordered to be brought into the house of commons,* "for disposing all offices, military and civil, into the hands of such persons as have been loyal subjects, *and conformable to the church of England*," but nothing further was done upon it. Here we have the first intimation of a design to exclude nonconformists, accompanied with pretty strong evidence, from the bill being dropped, that the temper of the house of commons was not yet possessed by the persecuting spirit of the court, and that some further test was then requisite to exclude protestant nonconformists, than the bare receiving of the sacrament according to the rites of the church of England. For if the ministers of the crown had required no other test, is it probable that the house of commons (in which the dissenters had been daily losing ground) would have objected to a test which they had themselves submitted to, or to re-enacting the clause, already inserted in the Corporation Act; more especially when it would have materially diminished the influence of popery, which they feared and hated?

Some years afterwards, the arbitrary proceedings of the cabal occasioned a general distrust of the king and his government; and to secure the nonconformists, he issued a proclamation (dated the 15th of March, 1671,) suspending, by a dispensing power, usurped as inherent in the royal prerogative, all the penal laws; and granting to the protestant nonconformists public places of worship; to papists, the freedom of religion in their own houses. This usurpation of absolute power roused the drooping spirit of liberty, and the common danger united protestants of all denominations. The dissenters accepted the indulgence; but provoked the resentment of the court, by reprobating the exercise of prerogative which gave it.

The parliament, after prorogations continued for nearly two years, met on the 4th of February, 1672-3; and this session is distinguished as a brilliant era in the history of British freedom. They met in a general crisis of anxiety and alarm: the king was suspected to be a papist; his queen was known to be one; the duke of York, who was to succeed to the crown, had lately declared himself of the communion of the church of Rome; and he, with lord Clyfford and others of the same persuasion, were invested with the powers of government. The shutting up of the Exchequer* had dealt out distress and ruin to private families. The penal laws were suspended by a royal proclamation, issued in defiance of acts of parliament, to protect papists in the exercise of their religion, and in the enjoyment of public offices. An army raised without authority of parliament, having in it many popish officers, and commanded by a foreigner, was encamped at Blackheath, to overawe the proceedings

* Com. Journ. vol. viii. p. 476.

* Lord Clyfford suggested this expedient to procure money for the Dutch war; but it did not succeed, and the king's distress compelled him to call a parliament and pass the Test Act, to get a supply.

of parliament; and a war was begun, to destroy the only protestant power in Europe, from which the friends of civil and religious freedom could expect support.—Words cannot express the terror and consternation which pervaded the kingdom; and with trembling expectation the meeting of the house of commons was looked to, as the last hope of expiring liberty.

Charles opened the session, by declaring in high terms his resolution to maintain his declaration of indulgence; and that, instead of diminishing, he intended to increase his army. "But the house of commons, with a true English spirit, remonstrated in an address, that the dispensing power he had asserted in his declaration, belonged not to his crown; and when Charles gave an ambiguous answer, they insisted in a second address for one more explicit. In another, they pressed him to dismiss the popish officers of his army; and in a fourth, to disband his army itself, so soon as the peace was concluded. *** Charles declined a conflict with his parliament, relinquished his pretensions to a dispensing power, breaking with his own hands the seal affixed to the declaration of indulgence, in which it had been asserted, declared his own inclinations to give satisfaction to his people, and exposed his new ministers to their vengeance."*

Several members having, in the committee for forming the first address against the declaration of indulgence, expressed a strong desire that the protestant dissenters might have a legal, instead of an unconstitutional toleration;—a bill was, on the 14th of February, 1672-3, ordered *nemine contradicente*, to be brought in, for the ease of protestant dissenters;* and a day appointed to consider of the subject matter of it in a committee of the whole house. The bill passed the house of commons, but the lords making some amendments, a conference took place; and while the commons were debating upon the report,† a message came from the king, requiring their *immediate* attendance in the house of peers; and he ordered them to adjourn till the 20th of October following. This was on the 29th of March, 1673, when he was come to give the royal assent to the Test Act; and this interruption seems to have been the effect of contrivance, for the debate was so suddenly broken in upon by the black rod knocking at the door, that the commons had not time even to put the question of adjournment.‡

After this bill was committed, the court party moved, that it might be given as an instruction to the committee, that "such as do dissent from the church of England, shall be incapable to serve as members of this house;" but it passed in the negative, 163 to 107.§ The debate turned principally upon the impropriety of inserting such a clause, in a bill meant for *the ease* of protestant dissenters; but a separate bill for that purpose was immediately ordered,‖ which was afterwards presented,¶ and dropped. This circumstance alone is a decisive proof that the majority of the house of commons had not formed a design to exclude the dissenters from all public trust, and affords a strong argument that,

* 1 Dalr. Mem. p. 37, 38.

* Com. Journ. vol. ix. p. 252.
† Ibid. p. 281.
‡ Grey's Deb. vol. ii. p. 180.
§ Com. Journ. vol. ix. p. 266.
‖ Ibid. ¶ Ibid. p. 270.

in passing the Test Act, they were governed by other views; more especially when it is remembered, that the Test Act does not extend to members of parliament. Both objects were before them *at the same time*, and we must either suppose that the dissenters were deemed proper persons to be members of parliament, but unfit to be in any office; or that the house of commons considered them as competent for both, and unintentionally affected some of them by a bill levelled against papists only. In fact, the public danger swallowed up every other consideration; and the terror of popery induced the church to court the protestant dissenters, and the house of commons to take them into favour. The committee of the whole house reported the heads of the bill for the ease of protestant dissenters, on the 27th of February, 1672;* and on the day after,† it was resolved, *nemine contradicente*, that an address should be presented to his majesty for suppressing the growth of popery; and it was also resolved, that it should be drawn up from the subject matter of a former address of the 26th of October, 18 Car. II. It was further resolved, that a bill be brought in "for the incapacitating of all persons who shall refuse to take the oaths of allegiance and supremacy, and the sacrament according to the rites of the church of England, of holding any public employments, military or civil;" and it was referred to the committee appointed to draw up the address for suppressing of popery to prepare it. On the 3d of March, 1672, the address was reported,‡ praying, that his majesty would issue his proclamation for all priests and jesuits to depart the realm within thirty days; that the oaths of allegiance and supremacy might be tendered "to *all officers* and soldiers" then in his majesty's service and pay; and that those who refused, might be disbanded, "and not allowed or continued in any pay or *pension*;" and that no *officer* might be permitted to be mustered, "until he shall have taken the oaths of allegiance and supremacy, and received the sacrament of the Lord's Supper, according to the laws and usage of the church of England; and that every soldier serving at land shall take the said oaths before his first muster, and receive the sacrament in such manner before his second muster." The lords' concurrence was desired to this address. The lords endeavoured to confine the address to *land officers*, and to strike out the word *pensions;* but the commons not consenting, it was agreed to, and presented to the king on the 7th of March* in its original form, as the address of both houses. In the mean time, the bill for incapacitating papists was not forgotten. The Test Act was read the first time on the 5th of March;† and such was the expedition used, that it was read a second time the next day,‡ and passed and sent up to the lords on the 12th of that month.§. In order to secure this bill, the supply was delayed: and the event shewed that this precaution was not unnecessary; for the bill for ease of the dissenters, which was brought in *before* the Test Act was thought of, being postponed till the king had got a supply,‖ was thereby lost.

* Com. Journ. vol. ix. p. 258.
† Ibid. p. 259. ‡ Ibid. p. 261.

* Com. Journ. vol. ix. p. 265.
† Ibid. p. 263. ‡ Ibid.
§ Ibid. p. 267.
‖ The royal assent was obtained to the Test Act on the 29th of March, 1673, by presenting it along with the bill for a supply.

POETRY.

He healeth the broken in heart, and bindeth up their wounds. Ps. cxlvii. 3.

Oh, Thou, who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee.

The friends who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too:

Oh, who would bear life's stormy doom,
Did not the wing of love
Come brightly wafting through the gloom
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shews us worlds of light
We never saw by day.

Sabbath Days.

Types of eternal rest—fair buds of bliss;
In heavenly flower unfolding week by week;
The next world's gladness imag'd forth in this;
Days of whose worth the Christian's heart can speak.

Eternity in time! the steps by which
We climb to future ages:—lamps that light
Man through his darker days, and thought enrich—
Yielding redemption for the week's dull flight:—

Wakeners of prayer in man—his resting bowers—
As on he journeys in the narrow way;
Where, Eden-like, Jehovah's walking hours
Are waited for, as in the cool of day:

Days fix'd by God, for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust,
A gleam of glory after six days' showers.

Foretastes of heaven on earth; pledges of joy
Surpassing fancy's flight, and fiction's story;
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory.

The Eucharist.

"This do in remembrance of me."—Luke xxii. 19; 1 Cor. xi. 24, 25.

Remember me—the Saviour saith,
Partake the feast prepar'd;
Th' appointed symbols of my death
Are tests of your regard.

Remember me—your Lord's behest
Obedience claims with zeal:
A dying friend's farewell request
What heart can cease to feel?

Remember me—I go to prove
My care for you endures;
And these memorials of my love
Will surely draw forth yours.

Remember me—retrace my life,
Where grace and wisdom reign'd;
Recal my words—recount the strife
My soul for yours sustain'd.

Remember me—Oh, keep in mind
My last expiring groan!
Thoughts on my death are well design'd
To moeten for your own.

Dear Saviour, we thy work review,
Thy wond'rous name adore;
Do not we love thee?—Lord, we do,
And long to love thee more.

G. T.

REVIEW.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. F.R.S.L. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia, &c. &c. &c. By OLINTHUS GREGORY, LL.D. *Professor of Mathematics in the Royal Military Academy, &c. &c.* pp. 472. Fisher. 16s.

WHEN we were informed that Dr. Gregory was occupied in preparing this work for the press, we must confess that our anticipations became considerably raised, and that not without some impatience we waited for its appearance. The acknowledged eminence of the subject of these memoirs, and the well-known ability of the biographer, seemed fully to justify the confidence of expectation which we felt equally disposed and authorized to encourage. And it is now with great pleasure that we announce the result as entirely corresponding with the estimate we had previously formed.

The gradual development of character, even in ordinary instances, is a subject of interesting contemplation; but when we are conducted through the diversified operations of superior intellectual capacity, adorned with genius and elegance, enlarged and strengthened by unwearied application, especially too should unfeigned piety, that gem of purest lustre and inestimable value, impart its supreme radiance and complete the effect, a strong mental and moral excitement is produced, whose influence is alike favourable to the improvement of the understanding and the renovation of the heart.

A thoughtful reader of the life and literary achievements of Dr. Good, will have frequent occasion to recollect the edifying statement of an inspired instructor: "Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." His enlightened historian, in tracing the series of events which included much the larger proportion of his continuance in this world, is enabled to supply the most satisfactory and abundant evidence of varied acquirement, learned research, and eminently important exertions pervading the whole; but in pursuing the natural order of occurrences, it is not till late that our spiritual sensibilities are regaled by the welcome introduction of the flowers of paradise; then, however, as though to compensate for their tardy appearance, they assume their loveliest tints, and diffuse their sweetest fragrance.

Dr. Gregory has divided this able performance into three sections; of which the first is, "Memoirs of the life of Dr. John Mason Good, illustrated by various extracts from his unpublished writings, or from those that were published anonymously." His family, it is stated, was highly respectable, and had for several generations possessed property at Romsey, in Hampshire, and in the neighbouring parish of Lockerly. His father, the Rev. Peter Good, in the year 1760, was ordained pastor over an Independent church and congregation at Epping, in Essex; who, about one year after, married Miss Sarah Peyto, the daughter of the Rev. Henry Peyto, of Great Coggeshall, Essex, and the favourite niece of the Rev. John Mason, the author of the universally known Treatise on Self Knowledge. Of this union, the subject of these Memoirs was born May 25, 1764, and was educated under the paternal roof, in connexion with several other pupils whom his father had received into his family, with a view principally to the instruction of his own children. When about fifteen years of age he was apprenticed to Mr. Johnson, a surgeon-apothecary, at Gosport. An extract here from some lines he penned a few years after he left the endearments of home, will, we

doubt not, be acceptable to our readers :—

"Ah! scenes beloved! to purer days decreed,
When first, unskilled, I touched the Dorian reed.
Tho' many a sign has roll'd its checquer'd hours,
Since, rude of life, I left your tranquil bowers;
And heaven has now my devious lot assign'd,
Far from your thickets rough, or groves refined—
Think not that time or space can e'er suppress
Thro' my fond heart, your wonted pow'r to bless:
Erase the soft delights, 'twas yours to prize,
Or make my soul those soft delights despise.
No—while that heart with circling life shall beat,
While swells that soul, or memory keeps her seat:
Tho' heaven should doom me to some desert shore,
Where human exile never trod before;
Still fancy's pen should sketch your prospects true,
Give all your charms, and every joy renew;
Still paint your plains and academic shade,
Where *Hoyle** at times, at times where *Horace* swayed." p. 10.

At Gosport, his application both to the duties of his profession and the acquisition of general literature, appears to have been exemplary, and his success respectable; especially considering many local disadvantages. Here, too, owing to the indisposition of his master, Mr. (now Dr.) Babington, he was engaged to conduct his business; whose gratifying testimony to the amiable qualities of Mr. Good, when he was not quite seventeen years of age, is, "that he was of excellent character, both for moral and intellectual qualities; that he was a lively, quick youth, of very ready apprehension, and with a mind even then fully imbued with more than the elements of classical literature; that his professional ardour was considerable, and his capacity and taste for scientific acquirements rapidly developing themselves."

* The writer who first digested the laws of the game of cricket.

On the death of Mr. Johnson, Mr. Good was received into the family of a surgeon of great skill and extensive practice, residing at Havant; to which place his father had removed, and where, of course, he again enjoyed the benefit of his affectionate superintendence and judicious counsel. But here his continuance was short. A partnership with a Mr. Deeks, of Sudbury, in Suffolk, was contracted; and in the autumn of the year 1783, we find Mr. Good in London, listening to the most eminent lecturers in medical science of their day, and diligently studying his profession. In prospect of these removes, he wrote as follows :—

"*The Farewell.*

Ye sweet, dewy dales, where but late
My fond childhood delighted to stray;
Ye woods, in whose umbrage I sate,
And defied the red heat of the day.

O yet let me once more retrace
Your green mazes, so oft trod before;
O yet let me share your embrace:
Shall I never, alas! share it more?

For peaceful no longer, and still,
Is the path that is destin'd to me,
Just launch'd without practice or skill
On the bosom of life's changeful sea!

All frail is the bark, and though now
Only smiles dimple over the deep,
Each wave may wear a rough brow
And the hurricane wake from his sleep.

O'er quicksands in doubtful career,
Shoals and whirlpools the stoutest that shake,
'Mid rocks, wrecks, and pirates I steer,
And more than my life-blood's at stake.

Yet save me ye powers that dispense
Your motions unseen through the heart;
From such ills, O save me, or hence
Let me never, no never depart.

And when to these shades I return,
If heav'n to return should allow
O then let my bosom still burn,
With a heart no less simple than now."
p. 21.

After his settlement at Sudbury, and when but just twenty-one years of age, he married a Miss Godfrey, the daughter of a respectable medical practitioner at

Coggeshall, before she had completed her nineteenth year; who, in little more than six months after the union, was removed by death. Nearly four years after this mournful event, he again entered into the conjugal relation, with a daughter of Thomas Fenn, Esq. of Ballingdon Hall, an opulent and highly respectable banker of Sudbury. Two only of six children, the result of this marriage, now survive.

Mr. Good passed about nine years of his interesting life at Sudbury, during which period he encountered some severe trials; and, partly owing to some literary association, appears to have imbibed certain theological errors, the remembrance of which, in the latter stage of life, occasioned him much distress. In April, 1793, he removed to London, and engaged in a partnership with a Mr. W. This connexion, however, though soon terminated, was the source of much difficulty and uneasiness to Mr. Good, from which his escape seems to have been attended with many severe struggles, laborious efforts, and merciful interpositions. Indeed, what to some would have proved insurmountable obstructions, to him were stimuli to strengthen and multiply exertion; that he should have been able to have successfully prosecuted undertakings so various and important, requiring such diversified talents and so much mental application, is truly surprising.

"In the year 1820, Mr. Good, pursuant to the advice of several medical friends, and the earnest entreaty of others, entered upon a more elevated department of professional duty, that of a physician. His diploma of M. D. which was from Marischal College, Aberdeen, is dated July 10th in that year, and is expressed in terms of peculiar honour, differing from the usual language of that class of formularies."

Up to this time, his health appears to have been unshaken, though it is more than probable its silent invasion was going forward in connexion with his incessant and fatiguing pursuits. In April, 1822, he thus writes to Dr. Walton :—

"I have, indeed, been very poorly for several weeks, and during a part of that time somewhat seriously ill. Too much mental excitement in a work I have long been engaged upon, and which I cannot now finish till June, if I should be able even then, though I have laboured to do so with all my might, has thrown me off the balance of firm health with which I have hitherto been so highly favoured, and given me a severe fit of gout accompanied with a considerable degree of fever. There is, however, a better and far more instructive way of viewing all such evils, and which I am very desirous to adopt on the present occasion; and that is, as a providential *chastisement* for much that has been wrong, and a providential *warning* as to the future. In both respects I hope I have contemplated it, and though not with all the good it ought to produce, yet I humbly trust it has not been sent altogether in vain. The great error is, that as we get better, and the discipline becomes lighter, the impression is too apt to wear off. I trust it will not, now, do so altogether; but I know and feel the danger; and would infinitely rather suffer again, than that I should lose the important lesson." p. 114.

Disease appears from this time to have gradually strengthened, until it triumphed over his robust constitution. August, 1826, he wrote to an esteemed friend as follows :—

"The die is cast, and we are going to Leamington. May a gracious Providence render its breezes balmly and its waters healthful! And, above all, direct me how best to devote whatever time may be yet allotted me, to the glory of God and the good of myself and others. I have trifled with *time* too much already; it is high time to awake and be sober, and to prepare to leave it for *eternity!* Every moment ought to be precious." p. 117.

At the close of this year, though in a state of extreme debility, he visited Mrs. Neale, one of his daughters, residing at Shepperton, a village about eighteen miles from London, where, amidst the endearments of his affectionate family, and the consolations of the Gospel, he departed from this life, "on Tuesday, the 2d of January, 1827, in the 63d year of his age." p. 118.

The second section of this interesting volume contains a "Review of the principal publications of Dr. Good, with illustrative quotations; also an account of two important works which he had

prepared for the press." The evidence afforded by this section of the extraordinary industry of Dr. Good, and the versatility of his genius, is both abundant and striking. Our limits will not permit more than a mere enumeration of the works which emanated from his able and prolific pen:—

"Diseases of Prisons, &c.—History of Medicine—Translation of the Song of Songs—Memoirs of Dr. Geddes—Translation of Lucretius—Anniversary Oration—Medical Technology—Translation of the Book of Job—Physiological Nosology—Study of Medicine—The Book of Nature—Translation of the Book of Proverbs—Translation of the Psalms."

The two last have not yet been published. The value of the portion of the volume now before us is considerably enhanced, by the important observations which Dr. Gregory has introduced into his arrangement and analyses of these performances.

But the highest gratification will be derived, by the pious reader, from the third section, which is, "A development of Dr. Good's religious character, illustrated by extracts from his letters, and his own unpublished writings." We sincerely wish our space would allow us to quote largely from this last and most interesting part of the work. We hope, however, the obvious necessity of our notice being brief will operate, among other inducements on our readers, to possess themselves of this valuable piece of biography. While the professional and literary character of Dr. Good was rising to eminence, his theological sentiments were so far from being subordinate to the evangelical doctrines of inspiration, that before he left Sudbury, and for some years after he settled in London, he appears to have countenanced those views which are most hostile to the divine dignity of the Lord of life and glory, and most at variance with the great scheme and result of human redemption. The time, however, at length came for his merciful deliverance from this alarming state of mind; he was brought out of this horrible pit, his feet were set upon a *rock*, and his goings were established. In the beginning of the year 1807, when his powers were in their greatest vigour and their fullest exercise, the effects of this happy and important change began to appear; and after this period to the close of his life, that is, for twenty years, he was enabled to afford the most pleasing and satisfactory evidence of his growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. In this section of the work, the reader will be delighted to meet with a number of peculiarly interesting meditations, on different portions of the word of God; from one of these, on Luke ii. 15. we select the following paragraph:—

"And what does Bethlehem unfold to us? The eye of sense perceives nothing but a stable, a mother of humble station, and a swaddled babe lying in a manger. Yet this is the sight to which we are directed; this is the spectacle on which heaven is looking down with intense eagerness; this is the grand event for which time has been travelling onward, and in which all the prophecies and promises of God are concentrated. It is the babe lying in a manger. O paradox of men and of angels! O stupendous miracle of seeming contradictions! O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! That manger cradles the Lord of heaven and earth; that feeble babe is 'the mighty God, the everlasting Father, the Prince of peace.' What a prodigy and what a scene for its development! When man was made of the dust of the earth, a paradise was prepared for his reception; and all creation put on its richest livery. When the Son of God is made man, and descends from heaven upon the gracious errand of man's eternal salvation, he hath not where to lay his head, and is consigned to a manger 'because there is no room for him in the inn.'" p. 436.

The death-bed scene of Dr. Good was most solemn and animating; but as we cannot give it entire, we will not injure it by presenting a part. Here, therefore, our account of this excellent volume must terminate, with our cordial thanks to Dr. Gregory for so valuable an addition to the published records of great and good men.

A Sermon on the Atonement. By the Rev. W. GRAY, *Minister of the Baptist Meeting-house, College-street, Northampton.* pp. 43. Wheeler.

A SCRIPTURAL and well-digested discourse on the atonement of Jesus Christ can scarcely, at any period, be unseasonable, or fail to interest the attention of real Christians; and we are happy to announce Mr. Gray's as according with this description.

The pride of our fallen nature is awfully opposed to this vital doctrine of revelation; and hence the extravagances of error in reference to the person and work of the Saviour, obtain easy admission into the human mind, and can only be dislodged by a manifestation of the truth to the conscience, accompanied by the power of the Holy Spirit, which every minister of the "glorious Gospel" is encouraged to expect shall attend the faithful, affectionate, and persevering discharge of the important duties of his office.

The agents of a spurious Christianity having discovered some activity in attempting to gain proselytes to their hopeless scheme, the author of this excellent discourse, vigilantly solicitous for the interests of the church of Christ, hastens to the point of attack, and with the "shield of faith" and the "sword of the spirit," interposes a salutary defence and a determined resistance, which we doubt not will be succeeded by the most beneficial results.

The words on which this discourse is founded, are 1 Cor. xv. 3. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." After adjusting some essential preliminaries, the preacher advances to an extended view of the evidence of the atonement of Christ, which he distributes into six parts; the whole forming a judicious compendium on this infinitely momentous subject, which we would most cordially recommend to the attention of all our readers.

In the progress of the discussion, he frequently and justly appeals to his hearers, and having finished the argumentative part of his address, he concludes thus:—

"Is Jesus the foundation? Build upon him. Is he the door? Enter in by him. Is he the fountain opened? Bathe in his cleansing streams. Is he the high priest? Confide in his sacrifice and advocacy. Is he the propitiation for sin? Believe in his name. Is he the bread of life? Feed upon him. Is he the way? Walk therein. Is he the Captain of Salvation? Enlist under his banners, and fight his battles. Is he the author and finisher of faith? Through him look for the mercy of God *unto* eternal life. Is he the Alpha and the Omega? Then *crown* him Lord of all. Amen." p. 43.

Facts and Observations relative to the Practice of taxing Pilgrims in various parts of India, and of paying a Premium to those who collect them, for the Worship of Juggernaut, at the great Temple in Orissa. By J. PEGGS, *late Missionary at Cuttack, Orissa.* pp. 65. Wightman and Cramp.

WE recommend the perusal of this pamphlet to those who, with the late Dr. Buchanan, in his "Christian Researches in Asia," think "the honour of our nation is certainly involved in this matter." We hope the time is not far distant, when all Britons, especially British Christians, will express their indignation in respectful but plain language to the Legislature, on this horrifying subject.

As the opinion of that most worthy Director, the late C. Grant, Esq. will doubtless have weight on such a subject, we subjoin it from an unpublished letter, dated Sept. 4, 1811, addressed to the writer of this article:—

"I would not be understood to imply, that the British Government has done all that it might and ought to do, in relation to the horrid superstition [the worship of Juggernaut] in question. I conceive, that as a Government it might and should forbid all immolation of human victims, or sacrifice in any mode of human life; and that, without using compulsion or violating the toleration allowed to the Hindoos, it might do far more than it has yet done, for the safe and gradual introduction and diffusion of Gospel light in India, the only effectual cure for all the deplorable evils of idolatry and immorality which exist there. It has long been

an interesting subject to me, and I regret I have not been able to render more service to a cause which, well understood, ought to be supported by the politician as well as the Christian, since it is recommended by the soundest dictates of policy, as well as by the infinitely higher considerations of true religion."

A Journal of a Mission to the Indians of the British Provinces of New Brunswick and Nova Scotia, and the Mohawks on the Ouse, or Grand River, Upper Canada. By JOHN WEST, M.A. Seeley.

THIS appears to be a very respectable work, written by a friend of the Gospel who has interested himself deeply in the welfare of the *aborigines* of North America. Ah! when shall we hear of the emancipation of "more than a million of human beings, who are held in oppressive bondage within the territories of the United States?"

We extract a page or two:—

"'You look sorry, brother,' said an American general to an Indian chief, who was on a visit to the city of New York. 'Is there any thing to distress you?' 'I'll tell you, brother,' said he. 'I have been looking at your beautiful city, the great water, your fine country, and see how happy you all are. But then I could not help thinking that this fine country, and this great water, were once ours. Our ancestors lived here, they enjoyed it as their own in peace; it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe; they asked only to let them tie it to a tree, lest the water should carry it away: we consented. They then said some of their people were sick, and they asked permission to land them, and put them under the shade of the tree. The ice then came, and they could not go away; they then begged a piece of land to build wigwams for the winter; we granted it. They then asked for some corn, to keep them from starving; we kindly furnished it. They promised to go away when the ice was gone. When this happened, we told them they must now go away with their big canoe; but they pointed to their big guns around their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors, of which the Indians became very fond. They persuaded us to sell them some land. Finally, they drove us back from time to time into the wilderness, far from the water, the fish, and the oysters. They have destroyed our game, our people are wasted away, and we live miserable and wretched, while you are enjoying our beautiful country. This makes me sorry, brother, and I cannot help it.'"

A pleasing anecdote is told of an Oneida chief, named Skenandon, who had been led to embrace the Christian religion, and experience its power in his heart in patriarchal simplicity, as a proof of an Indian's attachment to the memory of a Missionary who had been the means of his conversion to God. He lived a reformed man for fifty years, and at a very advanced age said, just before he died—

"I am an aged hemlock tree; the winds of one hundred years have whistled through my branches. I am dead at the top (he was blind). Why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

Deep Things of God, or Milk and Strong Meat, for Babes, Young Men, and Fathers in Christ, &c. By Sir RICHARD HILL, Bart. New edition, by J. PEACOCK. pp. 184. Price 2s. 6d. Wightman.

THIS reprint of a work with which, we suppose, a considerable number of our readers must be familiar, is intended to serve the double purpose of supplying instruction to the mind, and funds towards liquidating a debt on a place of worship. As to the former of these objects, we think that, with some few exceptions, the evangelical statements of this volume are well adapted to answer the end; and as to the latter, we shall be happy to learn that our notice of the work has in any degree contributed to its furtherance, by extending the sale of the publication.

Though we certainly consider some of the expressions to be incautious, and some of the sentiments to be of "doubtful disputation," yet we are happy to add, that perhaps there is not a single page in the book which would not afford an instructive and valuable extract. We

would particularly call the attention of our readers to the important remarks on the law of God, as a rule of the believer's conduct, in the 112th section; and on preaching the Gospel to sinners, in the 118th. We wish our space would allow the insertion of both; but we must confine ourselves to a few lines from the former.

"Where now is the difference between the moral law and the law of love? And how can one be a believer's rule of life without the other, since in reality these are one and the same? If it be said that a believer takes the whole book of God to be his rule of life, and not the 20th chapter of Exodus only, I answer, that by taking the law to be my rule of life, I by no means reject, but, on the contrary, I adopt every other part of the sacred volume (those shadows and ceremonies which are passed away excepted); as nothing is enjoined or forbidden therein which is not comprehended in the decalogue. Perfect love to God is the rule of the first table: love to our neighbour, as to ourselves, the rule of the second table."

Memoirs of the late Mr. Samuel Deacon, who was nearly forty years Pastor, and fifty years a Member of the General Baptist Church, Barton, Leicestershire; with Extracts from his various Writings, Letters, &c. pp. 152. Wightman.

THE subject of this interesting memoir appears to have been one of those distinguished persons who, destitute of early advantages, and having to combat with numerous and formidable difficulties, rise to the possession of literary attainments, and the occupation of an important and successful sphere of ministerial exertion.

Mr. S. Deacon was born at Batley, Feb. 6, 1746. For a short time he received instruction from an elderly female, but at eleven years of age he was employed in husbandry. After having occupied this situation for some time, a clockmaker in Leicestershire applied to young Deacon's master to allow him to become his apprentice, to which he acceded. In this new undertaking, in which he continued during life, he appears to have made speedy and respectable proficiency. About the twentieth year of his age he was brought under abidingly serious impressions, and in the following year he was baptized, and became a member of the General Baptist church at Barton, where his father, who lived to a very advanced age, was one of the ministers. During the next ten years of his life Mr. Deacon appears to have made very considerable advances in that knowledge which is superior to every other; and in August, 1777, he delivered his first public discourse. At this time he committed to writing his thoughts on the manner in which he conceived it to be his duty to address sinners, from which we make the following extract:—

"Were a neighbour's house on fire, and I the first who discovered it, how should I act? Should I go and rap at the door, and coolly desire to speak with the master, and cautiously address him with—'Sir, I hope you will excuse my officiousness in presuming to trouble you; but you know that I do not often do so, and I thought that now the case required it, or you may assure yourself I should not have troubled you. Indeed, I did meditate a good while on the propriety of it, that I might not act rashly. I say again, therefore, I hope you will excuse my impertinence; for as I was in such a place, doing so and so, I happened to lift up my head, and saw a great smoke and some flame ascending from ——, where I am sorry to say ——. But pray excuse me if I tell you the truth, though I know it will be painful to hear it; but I plainly saw it at your house, although at the other end of the town. Your servant, Sir.' All wise men would count such a speech as this unpardonable, and abominably ridiculous; and an idiot would call me fool for so acting. But nature has taught us better. Should not I run through the streets, and cry with the utmost vehemence, whether they were kings or clowns who heard me, 'Fire! fire! water! help! ladders! The town will be in ashes if help be not immediately procured! Stir hands, arms, legs—strain every nerve to quench the fire!' This would be the effect of fear, and none, in such a dilemma, would blame me for my haste and vehemence."

In September, 1779, Mr. Deacon was ordained pastor, in connection with his father, over the church at Barton, where, and in the neighbouring villages, he continued with no ordinary measure of usefulness to exercise his ministry, until Feb. 1816, when, in the

70th year of his age, he resigned the pastoral office, and in a fortnight after was called to the possession of his heavenly reward.

Upon the whole, we have been very much gratified by perusing this pious memoir; and from many of its pages we should be happy to transcribe into our own columns, did their extent permit. We hope, however, that the general circulation of the work itself will entirely preclude any regret on this subject which we might otherwise indulge.

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1. *On the Respect due to Antiquity; a Sermon preached on Friday, May* 11, 1827, *at the Opening of the Scotch National Church, London.* By THOS. CHALMERS, D.D. *Professor of Moral Philosophy in the University of St. Andrews.* pp. 40. Collins.

2. *The Effect of Man's Wrath in the Agitation of Religious Controversies; a Sermon preached at the Openiug of the New Presbyterian Chapel in Belfast, on Sabbath, Sept.* 23, 1827. By THOS. CHALMERS, D.D. *Professor of Moral Philosophy in the University of St. Andrews.* pp. 43. Collins.

EVEN the originality and eloquence of Dr. Chalmers have completely failed to reconcile us to ecclesiastical establishments, whether Scottish or English; they proceed upon a principle which is false in fact, namely, that the church of Christ is in danger, and must therefore seek its safety, in part at least, from the countenance and support of secular authority; for the simple majesty of primitive institutions, they substitute human prescription and external pomp, which, however adapted to secure the approbation of persons whose attention may not have been effectually drawn to the good confession made by the Saviour before Pontius Pilate, are entirely unsupported by the precepts and examples of the New Testament, and are composed, to a considerable extent, of materials whose numerical strength it may not be difficult to ascertain, but of whose spiritual character and condition Charity herself, even in her most affectionate exercise, can arrive to no favourable conclusion.

In these discourses, however, especially the latter, the reader will find that the liberal mind of this distinguished preacher was not to be confined, even on occasions when some might have expected it, to a mere defence of presbyterianism; objects infinitely more important secured his attention and employed his talents. The same comprehension of thought, richness of language, and felicity of illustration, which characterize all the writings of this eminently endowed minister, will be found diffusing their brilliant and impressive attractiveness throughout these interesting sermons. We wish it were in our power to transcribe largely, but the following must suffice.

"Before I leave you, I should like, even though at the end of our discourse, and by an informal resumption of its first topic, to possess the heart of each who now hears me with the distinct assurance of God's proffered good will to him, of his free and full pardon stretched out for the acceptance of him. If heretofore you have been in the habit of contemplating the Gospel as at a sort of speculative distance, and in its generality, I want you now to feel the force of its pointed, its personal application, and to understand it as a message addressed specifically to you. The message has been so framed, and couched in phraseology of such peculiar import, that it knocks for entrance at every heart, and is laid down for acceptance at every door. It is true that you are not named and surnamed in the Bible; but the term 'whosoever,' associated as it frequently is, with the offer of its blessings, points that offer to each and to all of you. 'Whosoever will, let him drink of the waters of life freely.' It is very true that this written communication has not been handed to you, like the letter of a distant acquaintance, with the address of your designation and dwelling-place inscribed upon it; but the term 'all' as good as specializes the address to each, and each has a full warrant to proceed upon the call, 'Look unto me, all ye ends of the earth, and be saved;' or, 'Come unto me all ye who labour and are heavy laden, and I will give you rest.' It is furthermore true, that Christ has not appeared in person at any of your assemblies, and, singling out this one individual, and that other, has bid him step forward with an application for pardon, on the assurance that he would receive it; but the term

'every' singles out each, and he has left behind him the precious, the unexceptionable declaration, that 'every one who asketh receiveth,' that 'every one who seeketh, findeth.' And, lastly, it is true that he disperses no special messengers of his grace to special individuals; but the term 'any,' though occupying but its own little room in a single text, has a force equally dispersive with as many messengers sent to the world as there are men upon its surface. 'If any man thirst, let him come unto me and drink.' These are the words which, unlike the wheels of Ezekiel's vision, turn every way, carrying the message diffusively abroad among all, and pointing it distinctively to each of the human family. Their scope is wide as the species, and their application is to every individual thereof. And what I want each individual present to understand is, that God in the Gospel beseeches him to be reconciled—God is saying unto him, 'Turn thou, turn thou, why wilt thou die?'" p. 33.

In the end of the first of these sermons, the preacher pronounces an elaborate panegyric on the Rev. Mr. Irving, in the concluding prayer of which we most cordially unite.

Thoughts on Public Worship, chiefly Practical and Devotional. By JOSEPH MORRISON.

A BOOK that will repay a close and frequent perusal, must be important in its matter, perspicuous and impressive in its style, and piquantly seasonable in all its statements. Such is the work now on our table, the contents of which we will exhibit without delay. It was evidently written to recal the attention of professing Christians to an "intense devotedness to inward personal Christianity;" from which it is feared too many have receded, while attentive to beneficent exertion, as if this were the essence, rather than the concomitant of piety. After some introductory remarks, which occupy the first chapter, the author, in the second, gives us the design of public worship; in the third, the characters of genuine public worship; in the fourth, a right preparation for it, especially for the public worship of the Lord's day; in the fifth we learn what constitutes the devotional improvement of public worship; the sixth gives the evidences of receiving religious benefit from public worship; the seventh treats on the causes of an unprofitable attendance on public worship; the eighth persuades pious persons to seek a fixed and an ardent devotion in public worship; the ninth admonishes careless attendants on public worship; the tenth exhibits the means by which private Christians can advance the interests of public worship; the eleventh expostulates with the neglecters of public worship; the last contains a Christian's retrospect of public worship, and his anticipation of its completion in the worship of heaven.

These are surely subjects of the first importance, and in their discussion it will be found, unless we are greatly deficient in judgment, that Mr. Morrison has evinced much knowledge of the Scriptures and the present times, sound piety, and sterling sense. The volume he has produced is long enough; but it is so good that we dare not say it is too long. To know that every professor of religion in the kingdom possessed a copy of this work would afford us much pleasure, and to be assured that each one carefully perused it with ardent prayer, at least once a year, would be a large addition to our felicity. Then there would surely be amongst us an immense increase of piety, usefulness, and comfort. We subjoin a specimen of the work.

"Were the worship of Christians usually attended with the fervour which distinguished the assemblies of the first disciples, not only would the principal objections to a spiritual worship be overcome, but its beauty would be strikingly exhibited. When, during the preaching of the Gospel, every eye is fixed on the instructor; when, during the season of prayer, every mind seems turned inward, and every thought fled upward; when, in the singing of praise, hundreds of voices seem to speak the gratitude of hundreds of hearts; when, in the language which in our childhood taught us the true nature of the worship of God—

'At once they sing, at once they pray,'

a far sublimer worship is presented, than can be produced by all the splendour of apparel, by all the sweets of incense, by all the charms of music, by all the elegance of painting and statuary, and by all the magnificence of architecture."

LITERARY RECORD.

New Publications.

1. *Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries; selected and arranged in the alphabetical order of the deceased. By Ingram Cobbin, M.A.* 12mo. 6*s.* boards.

2. *Sacred Emblems; with Miscellaneous Pieces, Moral, Religious, and Devotional. In Verse.* 2*s.*

3. *The Theocratist; a Monthly Periodical Publication.* The principal object of this work is, to maintain the essential relation which subsists between Religion and Politics, and the necessity that Divine Revelation should be publicly recognized as the only authoritative basis of all human legislation, if we would escape those calamities which have overwhelmed other nations.

4. *Dunwich: a Tale of the Splendid City; in Four Cantos. By James Bird, Author of "Vale of Slaughden," &c.* 8vo. 7*s.* 6*d.* boards.

5. *The Potters' Art; a Poem, in Three Cantos.* 12mo. 3*s.* bds.

6. *Payne's (Rev. G.) Elements of Mental and Moral Science, designed to exhibit the original Susceptibilities of the Mind.* 8vo. 12*s.*

7. *The Barn and the Steeple.* 12mo. 5*s.*

8. *Smith's (Dr. Pye) Four Discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ.* 8vo. 8*s.*

9. *Collyer's (Rev. Dr.) Sermon for Mrs. Burder, and Rev. H. F. Burder's Sermon for Mrs. Collyer.* 8vo. 1*s*, 6*d.*

10. *Calmet's Dictionary of the Bible, with the Fragments, 5th edition, Parts I. II. and III. (consisting of the first twelve 6s. Parts,) in boards, price 24s. each.*

11. *Plain Advice to Landlords and Tenants, Lodging-house Keepers, and Lodgers, &c. By the Author of "Plain Instructions to Executors and Administrators," and "Plain Advice on Wills."* 2*s.* 6*d.*

In the Press.

Shortly will be published, a History of the Council of Trent, compiled from the most authentic sources. This work will contain numerous facts and statements illustrative of the Roman Catholic system, and the Ecclesiastical History of the period (A.D. 1545—1563), derived from scarce and valuable books.

During the present month, or on the 1st of May, will be published, Conversations between two Laymen, on Strict and Mixed Communion; in which the arguments in favour of the latter practice are stated, as nearly as possible, in the words of its most powerful advocate. By J. G. Fuller.

Speedily will be published, for the use of Schools, Mr. Hutton's Introduction to the Study of Arithmetic, in which the subject is treated as a science, established upon its own principles, illustrated by its own evidences, and made efficiently subservient to a future attainment of the Mathematics. An abridgment of the above, for the use of Ladies' Schools, will be published at the same time.

Westley and Davis have announced a new Annual for 1829, to be entitled, "The Evergreen, or Christmas and New Year's Gift and Birthday Present for 1829;" intended for youth of both sexes under the age of twelve years.

My Early Years; for those in early life.

The Rev. John Wilson, of Montrose, Scotland, is preparing for publication a volume on the Origin, Nature, Functions, and Order of the Priesthood of Christ.

Christian Charity Explained; or the influence of Religion on Temper stated, in an exposition of the 13th chapter of the first Epistle to the Corinthians. By the Rev. J. A. James. One vol. 12mo.

To be published in monthly parts, in demy and royal 8vo. the Holy Bible; comprising the authorized English Version, with the marginal readings; the various renderings of the most approved translators; critical and explanatory notes, and devotional reflections. Also specimens and refutations of the most specious of the Roman Catholic, Unitarian, and Antinomian annotations; and comparative views of every important scriptural and erroneous doctrine. To be completed in three volumes.

The second volume of the Works of Arminius. Translated from the Latin, with illustrative notes. By James Nichols. 8vo.

An Introduction to the Literary History of the Bible. By James Townley, D.D. One vol. 12mo.

The History of Ireland, Civil, Military, and Ecclesiastical; with the Lives of the Stuarts. From authentic documents in the native Irish language, and from rare State Papers. Translated and compiled by Lieut. Colonel Keene. In three thick vols. 8vo.

OBITUARY.

ROBERT POPE, M.D.

On Tuesday, Dec. 18, 1827, died at Staines, in the 80th year of his age, Robert Pope, M.D. a member of the Society of Friends, and universally respected in that town, for his piety, integrity, and benevolence.

As a physician, Dr. Pope attained considerable celebrity. His house, like the porches around the pool of Bethesda, was a house of mercy; the resort of multitudes of the afflicted in the humbler walks of life, to whom his advice was always cheerfully and gratuitously given.

As a Christian, his hope of salvation was placed, not on any imaginary perfection of his own, but on the perfection of the Redeemer's merits; and in his deportment imparted grace shone with peculiar lustre. The following section is, in substance, an extract of a soliloquy written by him about two months before his death, which the writer of this memoir has seen, and which evinces his concern for the welfare of his household:—

"I have this day entered my 80th year, and on reviewing the dealings of my God, I desire gratefully to acknowledge that goodness and mercy have followed me all the days of my life. I trust God has granted me repentance for sin, and faith in our Lord Jesus Christ; and I now express my entire dependance on the merits of my Redeemer for everlasting life. I also feel deeply interested in the spiritual welfare of my dear wife, and daughter, and all my servants; the salvation of whose souls is as dear to me as my own. I trust they are all partakers of the same precious faith in the Redeemer's merits, and committing my soul into the hands of its Creator, to take it to himself when it may please him, I hope to meet them at the right hand of the Judge, when He shall say unto his people, 'Come ye blessed.'"

His benevolence was extensive. Two commodious buildings in this town, erected by him for the instruction of poor children on the Lancasterian system, stand as monuments of his ardent desire to promote the best interests of the rising generation. To the Bible Society he was a devoted friend, and by his counsels at the meetings of the Committee, his influence in the higher circles of society, and his liberal subscriptions, he afforded it efficient aid. To the schools of the Baptist Mission in India he cheerfully gave donations when solicited, and indeed to all benevolent institutions which did not interfere with a conscientious adherence to his peculiar tenets.

His death was sudden, easy, and triumphant. Early in the morning of the 18th of December, he was attacked with a spasmodic affection, to which he had been subject, and while his only daughter was administering the medicine he had prescribed, his head dropped on the pillow; and, expressing his reliance on the Saviour, he breathed his last, before it was suspected by those around him that his departure was at hand.

His funeral was attended by the clergymen and dissenting ministers of the town; by all the medical gentlemen in the neighbourhood, and by a long procession in coaches and on foot, of all classes of sincere mourners. The general respect paid to his character on that occasion, was a faithful, but faint echo of the feelings of the inhabitants of Staines, "We have lost a *Friend!*"

His death was improved at the Independent Chapel from Isaiah lvii. 1. and at the Baptist Chapel from 1 Cor. xv. 26.

A short time before the Doctor's death, he intimated to his daughter that he intended to do something for all the public Schools in this town; and in compliance with that intention, Miss Pope has distributed £50 among them, viz.

To the Baptist Sunday School.. £10
To the Independent Ditto 10

To the two Lancasterian Schools £20
To the National School 10
"The memory of the Just is blessed."—Solomon.

G. HAWSON.

Staines, Jan. 24, 1821.

MR. RICHARD SPURR, JUN.

THIS amiable youth was the son of Mr. Richard and Mrs. Judith Spurr, and was born at Windhill, near Bradford, Yorkshire, August 6, 1801. From his childhood he manifested a very affectionate temper, and a lovely disposition. When of proper age to leave home for school, his education was committed to the Rev. W. Vint, the successful and truly excellent tutor of the Independent Academy at Idle, near Bradford, and afterwards to the not less estimable Mr. J. Fawcett, of Ewood Hall, near Halifax. Under such teachers, my young friend had every advantage of literary and moral culture; and he knew how to appreciate his advantages: his mind expanded, and his acquisitions were truly respectable. After his return from Ewood Hall, he manifested a most serious attention to religion, and gave very decisive proofs of true piety. When visiting his father's house, the writer always witnessed the deep interest which Richard felt in subjects of general information, but more especially in what related to Christ and holiness. About this time, being in a delicate state of health, he wrote certain short memoranda of his state of mind, and his hopes and prospects of a future world, of a most cheering character. But many of these he afterwards destroyed; a few yet spared will be introduced into this memoir.

On the 4th of August, 1822, I baptized him, on a profession of his faith in the Lord Jesus. Soon after this time, I hinted to his parents my hope that he would engage in the work of the Christian ministry. His heart was evidently set upon this work, but his views of its fearful responsibility, a degree of reserve concerning himself, and the most unaffected modesty, prevented his making a full disclosure of his mind. He writes thus, in a paper not seen till after his removal:—

"I have for some time intended writing a short account of my religious experience; being also deeply impressed with the conviction that I shall not be long a sojourner in this world, I do hereby design to relate a few things concerning that happy change, which it has pleased God to produce in my mind, that when you read these lines you may not sorrow as those who have no hope. It is now better than twelve months since that ever to be remembered period, when he who commanded the light to shine out of darkness, shone into my heart to give me the light of the glory of God in the face of Jesus Christ, and translated me from the kingdom of darkness into the glorious liberty of the Sons of God. Then was I quickened by divine grace, and received a pledge of an eternal inheritance. Of this glorious and blessed change, I shall proceed to give you a brief account, which to me is infinitely important and interesting. And as I am writing this in the prospect of speedily entering an eternal world, may"

Here the manuscript closes. Soon after, however, I find among his papers the following interesting memoranda:—

"Lord's day, Nov. 3, 1822. I have abundant cause for deep humiliation of heart on account of the little progress I have made in divine things; and at the same time equal cause for gratitude that I am spared amidst such ingratitude and unworthiness. Oh! may the Lord from henceforth enable me to live more to the glory of his grace; to my spiritual advancement in holiness, and knowledge, in faith and every grace of his Spirit; and serve some important purpose for the advancement of his glory, and the Redeemer's cause among men."

"Tuesday Evening, Nov. 5th 1822. This evening am much engaged in the solemn act of surrendering and dedicating soul and body to the service and glory of God, through the Lord Jesus Christ. After engaging in prayer, and reading over Doddridge's form of self-dedication, and on my knees reading over the abridged form, and praying over it, I now conclude with a few lines:—Adorable and blessed God! before whom I have been bowing my sinful knees, and casting my soul afresh on thy mercy, as a self-ruined and hell-deserving sinner, pleading the blood and righteousness of Jesus as the only ground of hope and acceptance, may my petitions come up before thy throne perfumed with the incense of the Redeemer's intercession. Father of mer-

cies and God of all grace! who hast spared me an unworthy creature, and preserved and upheld me in the midst of all my ingratitude, rebellions and sin to the present moment; do thou truly give me a broken and a contrite heart for all my past offences, and enable me by thy grace to cleave unto thee with full purpose of heart. I trust I can say with David, 'I love the Lord because he hath heard my voice, and my supplications.' I can advert to a period, and it awakens the sweetest feelings of gratitude and joy in my bosom, when the Lord delivered me out of the horrible pit and miry clay, and set my feet upon a rock, even the rock Christ Jesus. That was a happy time, a glorious season, a period never to be forgotten, when seated in the thick darkness, and as the Psalmist most emphatically expresses it, 'bound in afflictions and irons,' when there was none to help, not a ray of hope, but all substantial gloom! then I cried unto the Lord, and he heard me, and snatched me as a brand from the eternal burnings. Then he brought me out of the darkness and shadow of death, and burst my bars in sunder—

> He cut the gates of brass in two
> And let the smiling prisoner through.

As this evening has been devoted to prayer, and dedication, may I be assisted by the Holy Spirit to live conformably to the vow I have made; that from henceforth I may live more habitually under the influence of a living faith; that I may enjoy a more intimate union and communion with the Lord; may live more habitually in the exercise of every grace of the Holy Spirit; that I may grow more in knowledge and experimental acquaintance with Jesus Christ; feel more of the constraining influence of his love, and by the power of his resurrection, and the fellowship of his sufferings, be stimulated to active service in his cause: to devote all the energy of heart and life to him, who died for my sins, and rose again for my justification. Oh! that the truth as it is in Jesus may be operative and influential in subduing my inbred corruptions, every rising lust and propensity, and may it be made manifest in my life and conversation, and in my readiness to every Christian duty, fleeing from the very appearance of evil. Oh! that the Prince Immanuel may sway his sceptre in my soul till every enemy shall have been put under his feet. May the mysteries of redeeming love be more the theme of my thought and meditation; the glories of his cross, life, death and resurrection; the characters he sustains, and the offices he fills be more the food and nourishment of my soul. That I may be enabled by faith to appreciate, and apply to him as my all in all. With sentiments of deep humiliation and gratitude, I refer to the time when he brought me into the banqueting house, and his banner over me was love; then I could truly say 'Stay me with flagons, comfort me with apples, for I am sick of love.' Oh! that a sense of Christ's unspeakable love may have a sanctifying influence upon my soul! and awaken me to a greater zeal and determination to love him. May I never disgrace the profession I have made of his holy name; but that I may adorn the doctrines of God my Saviour in all things; and if it is his pleasure, may be made useful in the promotion of his glory in the world, and to live to some important purpose in his church. I desire that Christ may be made unto me wisdom, righteousness, sanctification and redemption. I feel grief and sorrow on account of my coldness and formality in the cause of Jesus. What unbelief and pride of heart yet prevail. What little progress do I make in spiritual knowledge! Oh! that from henceforth I may make more rapid advances in experimental acquaintance with the truth, feel a greater concern for the prosperity of Zion, and may it be my daily prayer that her cords may be lengthened, and her stakes strengthened; sinners converted, and flocking to his courts; and the Redeemer's cause becoming universally prevalent, with a humble, and I trust fervent desire to be made instrumental for the promotion thereof. I commit my soul, and everlasting all into the hands of him who doeth all things well; who overrules all the concerns of his kingdom, and appoints, and qualifies by the ministration of his Spirit for employments that shall bring most glory to his name. May the Lord give me grace and strength according to my day, that I may walk in his fear, and in the comforts of the Holy Ghost, and be daily preparing for that inheritance which is incorruptible and undefiled, and that fadeth not away. In the name of Jesus do I ask every mercy; to whom with the Father and Holy Spirit be glory for ever and ever. Amen and Amen."

"Friday night, 28th March. It is now a year, within a few days, since I was first delivered from the power of darkness, from the service and dominion of sin, and brought into the glorious light and liberty of the children of God. Nearly twelve months have fled into eternity since that happy and memorable period when the mountains flowed down at his presence; when all my load of guilt was removed and cancelled, and when the power, the love, and the mercy of God were unfolded to my astonished view: a period in which I have had innumerable mercies calling for gratitude, love and praise; and in which I have had abundant reason to mourn my folly, supineness, and barrenness of soul before God. Adorable

and ever blessed God! I would prostrate myself before thy footstool at this time. Guilty, worthless, and almost hopeless I lie at thy feet, and would in the most humble manner beg that all my past enormous guilt may be cancelled, if it be thy holy and gracious pleasure, and may I be restored to thy favour, and by thy all powerful hand be brought out of my present darkness into light: and again make me to taste of thy loving kindness. Oh! Lord make me to feel my own wretchedness before thee, and be pleased to give me an humble, broken, and contrite heart, for the sake of the blessed Jesus. Amen and Amen! Having falsified so many professions, I have but very faint hopes indeed of mercy; yet Oh! Lord, look upon thine unworthy polluted dust, and make thy face to shine in mercy!"

My dear young friend was subject to much mental depression, but it pleased God to hear his prayer, and to restore unto him the joys of his salvation. During the last summer he kindly paid me a visit in town, and then discovered his usual piety; his mind, however, was suffering, and disease was then preying upon his vitals. But that mind appeared richly stored with divine knowledge. His simplicity of character, his benevolence of spirit, his unaffected humility, his ardent and holy love to God and to men, endeared him to his parents as a son, and to others as an invaluable friend. In his removal there is something truly mysterious. One who both could and would have served the interests of religion most efficiently is taken to glory, whilst those who can do little are suffered to remain.

My worthy friend and brother who succeeds me at Shipley, the Rev. Jas. Edwards, thus writes to me:—

"My dear Brother,

I have looked over the MSS. of your dear friend and mine. I cannot but admire that chasteness, simplicity and piety which distinguished him when living, and are displayed in his writings in an eminent degree. His mind appeared fitted in a remarkable manner for the work of the ministry. You are aware that he cherished a strong predilection for that work, and it is evident that his motives were of the purest kind. In his afflictions he was wont to regret that he had not been engaged in the services of the sanctuary. Of the moral excellencies of our dear Brother, it would be quite superfluous for me to say any thing. He embodied in no ordinary degree the mild and amiable qualities of his Saviour, which being sustained by a highly cultivated mind, and improved by ardent piety, rendered him extensively useful, and eminently beloved!"

Religion seemed to have less to do for my friend than for many others. God had from infancy endowed him with grace and moral beauty. In our Sunday school at Shipley he was indefatigable in labour. His services were truly valuable, and all regarded him with tender affection. His last affliction was a time of holy peace, if not of exultation and triumph. His beloved father spent the last night with him in his room, and, at his request, frequently offered up prayer by his side. His faith reposed on the Son of God, and in his arms he fell asleep, on Saturday, Nov. 19, 1827, aged 26 years.

ISAAC MANN.

London, March, 1828.

GLEANINGS.

RELIGIOUS DISABILITIES.

Extracts from Mr. Fox's Speech for the Repeal of the Test and Corporation Acts, delivered in the House of Commons May 8th, 1789.

(Continued from p. 126.)

The Hon. speaker observed, "The first question which naturally presented itself was, whether the Church and the Constitution were necessarily connected and dependent on each other, and in what degree? and on this point the House, he trusted, would be careful how they assented to the proposition of the Noble Lord (Lord North.) Mr. Fox said he hesitated not to state, in he broadest manner, his opinion on the subject. He thought religion ought ever to be

distinct from civil government, and that it was no otherwise connected with it than as it tended to promote morality among the people, and, by so doing, was conducive to good order in the state. No human government had a right to inquire into men's private opinions, to presume that it knew them, or to act on that presumption. Men were the best judges of the consequences of their own opinions, and how far they were likely to influence their actions; and it was most unnatural and tyrannical to say, 'because you *think* so you must *act* so. I will collect the evidence of your future conduct from what I know to be your opinions.' The very reverse of this, Mr. Fox said, was the rule of conduct that ought to be pursued. Men ought to be judged by their actions, and not by their thoughts: the one could be fixed and ascertained, the other could only be matter of guess and matter of speculation.

"No proposition could, he contended, be more consonant to common sense, to reason, and to justice, than that men were to be tried by their actions, and not by their opinions; their actions ought to be waited for, and not guessed at as the probable consequence of the sentiments they were known to entertain and to profess. If the reverse of this doctrine were ever adopted as a maxim of government, if the actions of men were to be prejudged from their opinions, it would sow the seeds of jealousy and distrust—it would give scope to private malice—it would sharpen men's minds against one another—incite each man to divine the private opinions of his neighbour, to deduce mischievous consequences from them, and thence to prove that he ought to incur disabilities and be fettered with restrictions. This, if true with respect to *political*, was more peculiarly so with regard to *religious* opinions; and from the mischievous principle he had described had flowed every species of party zeal, every system of political intolerance, every extravagance of religious hate. In this position, that the actions of men, and not their opinions, were the proper objects of legislation, he was supported by the general tenor of the laws of the land. History, however, afforded one glaring exception, in the case of the Roman Catholics. The Roman Catholics, or, more properly speaking, the Papists, as the Noble Lord had very justly called them (a distinction which, he trusted, was perfectly understood by all who heard him, and would ever be maintained by the English Roman Catholics in time to come), had been supposed, by our ancestors, to entertain opinions that might lead to mischief to the State. But was it their religious opinions that were feared? No such thing. Their acknowledging a foreign authority paramount to that of the Legislature, their acknowledging a title to the Crown superior to that conferred by the voice of the people, their political opinions, which they were supposed to attach to their religious creed, were dreaded, and justly dreaded, as inimical to the Constitution. Laws, therefore, were enacted to guard against the pernicious tendency of their political, not of their religious opinions; and the principle thus adopted, if not founded on justice, was at least followed up with consistency. Their influence in the State was feared, and they were not only restricted from holding offices of power or trust, but rendered incapable of purchasing lands, or acquiring influence of any kind. But if the Roman Catholics of those times were Papists in the strictest sense of the word, and not the Roman Catholics of the present day, still he would say that the Legislature ought not to have acted against them till they put in practice some of the dangerous doctrines which they were thought to entertain. Disability and punishment ought to have followed, not to have anticipated offence. Those who attempted to justify the disabilities imposed on the Dissenters must contend, if they argued fairly on their own ground, not that their religious opinions were inimical to the Established Church, but that their political opinions were inimical to the Constitution. If they failed to prove this, to deprive the Dissenters of any civil or political advantage, was a manifest injustice; for it was not sufficient to say to any set of men, we apprehend certain dangers from your opinions, we have wisely provided a remedy against them, and you, who feel yourselves aggrieved, calumniated, and proscribed by this remedy, must prove that our apprehensions are ill founded. The *onus probandi* lay on the other side; for whoever demanded that any other person should be laid under a restriction, it was incumbent on him first to prove that the restriction was necessary to his safety, by some overt act, and that the danger he apprehended was not imaginary but real. No such thing had been attempted by the Noble Lord. He had spoken liberally and handsomely of the Dissenters. Why? Because he felt the propriety and the justice of it. He knew that they had been steady in their attachment to Government; that their religious opinions were favourable to civil liberty, and that the true principles of the Constitution had been remembered, and asserted by them, at times when they were forgotten, perhaps betrayed by the Church. Such had been the character of the Dissenters. Were their political opinions now different from what they had been formerly? Were they more formidable from their numbers, more dangerous from their principles, more con-

siderable in any respect, except, perhaps, from the talents of some of their members? No such thing was asserted; and the Noble Lord, finding their exclusion from an equal participation of power with their fellow-subjects a topic on which it was impossible for him to serve his cause, had entered on a more pleasing theme—a panegyric on the Church of England, which he said had shared the dangers and the fate of the State, had sunk and risen with the Constitution, and therefore ought to be peculiarly endeared to us. Mr. Fox said, he felt no difficulty to join in the panegyric, but he could not consent to adopt the conclusion—that the happiness of the State was dependent on the flourishing state of the Church; for who that perused the history of those dangers which the Church had shared, in common with the State, but must see that the Church might have been triumphant while the State was in ruin? Was it seriously to be contended that religion depends upon political opinions; that it can subsist only under this or that form of government? It was an irreverend and impious opinion to maintain that the Church must depend for support as an engine or ally of the State, and not on the evidence of its doctrines to be found by searching the scriptures, and the moral effects it produced on the minds of those whom it was its duty to instruct. The Noble Lord had praised the moderation of the Church: to this, however, there were some exceptions. In the reign of Charles the Second her fortitude had been greater than her moderation; in that of James the Second her servility had been greater than either; under King William, and still more under Queen Anne, so little had the clergy been distinguished for moderation, that they had frequently disturbed the nation by their affected alarm for the safety of the Church; and he never apprehended persecution to be so near, as when those who were actually possessed of power cried out, "that they were in danger; on the well-known maxim—

'*Omnia formidant, formidanturque tyranni.*

"Since the accession of the house of Brunswick, that auspicious era in the history of the Constitution, the Church had merited every praise, because if had not been indulged in its whims or imaginary fears. Since that time it had flourished and improved: but how? By toleration and moderate behaviour. And how had these been produced? By the members of the Established Church being forced to hear the arguments of the Dissenters; by their being obliged to oppose argument to argument, instead of imposing silence by the strong hand of power; by that modest confidence in the truth of their own tenets, and charity for those of others, which the collision of opinions in open and liberal discussion, among men living under the same government, and equally protected by it, never fails to produce. Moderation, therefore, and indulgence to other sects, were equally conducive to the happiness of mankind and the safety of the Church; and for that moderation and liberality of sentiment, by which the Church had flourished during the two last reigns and the present, was she indebted to those very Dissenters from whom she thought herself in danger."

Thus far the arguments of the Honourable speaker were directed against religious tests generally; what remains were aimed at the Test and Corporation Acts in particular. These Acts, our readers are aware, have recently received a mortal wound. The weapons employed against them nearly forty years ago are substantially the same as those by which they have been at last subdued. It is therefore unnecessary to produce them, if it would not be deemed cruel to flourish them over the fallen, at a moment when perhaps they are writhing in the agonies of impending dissolution.

Those parts of Mr. Fox's reasoning, however, which were directed against the principle of religious tests (*i. e.* tests on account of religion under every form and modification they may assume) are unhappily still in point. These, therefore, are worthy of preservation, and will be so until some future Parliament shall have been prepared to admit their force, and every man shall be allowed to follow the dictates of his own conscience, unfettered by legal restraint, and without even the folly of religious toleration.

INTELLIGENCE.

DOMESTIC.

LONDON BAPTIST BUILDING FUND.

This Society held their Annual Meeting at No. 6, Fen-court, Fenchurch-street, on Tuesday evening, Jan. 22, 1828. A brief report of the proceedings of the past year was read; assistance was voted to nineteen cases, amounting to 1340*l.* to be sent to the respective churches as the funds may allow. Resolutions were passed that the Society hold their *Public Meeting* in April, when the officers shall be chosen and other business

transacted, that the present officers hold their situations till that time, and that a sermon be preached the preceding evening on behalf of the Society.

From the report it appeared that twenty-six cases were on hand at the commencement of the year, that forty had since been received (twenty-two of them since the beginning of September,) that eleven were relieved in July to the amount of 725*l.* that J. Fletcher, Esq. had paid over to the treasurer 100*l.* as the bequest of his lamented lately deceased father; and that the church and congregation under the care of the Rev. James Upton, Sen. had made a public collection for the Society to the amount of 15*l.* 9*s.* 1*d.*

At the formation of this Society, twenty-seven cases were on hand, ninety-seven have since been received, making in all 124. Of these fifty-two have received assistance to the amount of 3900*l.* Eight more have aid voted to the amount of 605*l.* to be sent as soon as a generous public will furnish the treasurer with the means.

The above facts are stated that the friends of the Redeemer may form their own opinion of the *necessity*, the *utility*, and the *claims* of the *London Baptist Building Fund.*

Cases assisted in January and February, 1828.

Place.	Presented.	Expended.	Collected.	Unpaid.	Granted.	Recommended by
		£	£	£	£	
SWAY, *Hants.*	May, 1825.	280	68	212	60	Rev. J. Millard, Lymington. J. Turquand, Mitford.
SHEEPWASH, *Devon.*	Dec. 1826.	236	166	70	50	T. Pulsford, Torrington. G. Aveline, Barnstaple.
TWYN YR ODIN, *Glamorgan.*	Jan.	160	90	70	40	W. Jones, Cardiff. J. Roberts, Cowbridge.
SWANSEA, *Glamorgan.*	Jan.	2000	700	1300	100	W. Winterbotham. D. Davis, Swansea.
CRIGGLESTONE, *York.*	Feb.	500	140	360	70	Dr. Steadman, Bradford. I. Mann, M.A. London.
BORO' BRIDGE, *York.*	Feb.	469	214	255	80	Dr. Steadman, Bradford. J. Ackworth, Leeds.
BRENCHLEY, *Kent.*	March	306	195	111	60	T. Shirley, Seven Oaks. J. Upton, London.
WORTWELL, *Norfolk.*	March	330	245	85	60	W. Payne, Diss. G. Wright, Beccles.
LEWES, *Sussex.*	March	200	100	100	60	J. H. Foster, Uckfield. W. Davies, Hailsham.
EARLS BARTON, *Northamptonshire.*	April	498	139	359	75	J. Simmons, Olney. W. Gray, Northampton.
GT. MISSENDEN, *Bucks.*	June	393	153	240	80	W. Tomlin, Chesham. J. Cooper, Amersham.

A sermon on behalf of the London Baptist Building Fund will be preached by the Rev. Isaiah Birt, at Salters' Hall, Cannon Street, on Tuesday evening, April 22, 1828. Service to commence at half-past six o'clock precisely. It is hoped that persons friendly to the object of the Society will endeavour to be present.

On the following day, April the 23rd, the Public Meeting of the London Baptist Build-

ing Fund will be held at Albion Hall, London Wall, Moorfields. The chair to be taken by J. B. Wilson, Esq. precisely at one o'clock. Friends to the Society, Ladies as well as Gentlemen, are respectfully invited to attend.

JAMES HARGREAVES,
Secretary.

March 7, 1828.

ORDINATIONS, &c.

ROMNEY STREET, WESTMINSTER.

On Wednesday, March 12th, a new Chapel was opened in Romney Street, Westminster, for the use of the Baptist Church (lately meeting in Lewisham Street) under the Pastoral care of the Rev. C. Woollacott.

Sermons were preached to large and respectable congregations, by the Rev. J. Ivimey, the Rev. E. Andrews, LL.D. and the Rev. A. Fletcher, A.M. The Rev. Messrs. Davis, R. H. Shepheard, Edwards, Shenstone, &c. &c. took part in the services of the day.

It was to many, a time of refreshing from the presence of the Lord. The collections were large, and evince the kind feelings with which the Christian Public regard the erection of the first Baptist place of worship in the City of Westminster.

ALPERTON.

Mr. Allen, late a member of the Church at New Mill, Tring having for some time preached at Harrow on the Hill, was requested to carry the good tidings of Salvation to the village of Alperton, about three or four miles from the former place. A house was accordingly procured and registered, in which, for several months, Mr. A. preached the gospel of Jesus Christ. The ministry of the word was well attended—some declared their faith in the Saviour and were baptized; and, there being some who were already members of other churches, it became desirable that they should be formed into a Christian church, according to the primitive practice; that they might keep the ordinances as they were originally delivered. The day appointed for this transaction was Dec. 12, 1827. The service commenced at 11 o'clock in the morning. Mr. Southwood, of Kensington Gravel Pits, read the Scriptures and prayed; Mr. Ivimey, of London, delivered an instructive discourse on the nature of a Christian church, founded on the last clause of the 2nd verse in the epistle to Philemon; Mr. Southwood on the behalf of the persons to be united in communion, read an interesting statement of the providential circumstances by which they had been led to desire the union; Mr. Hargreaves, of London, read several letters of dismission, gave the right hand of fellowship to *eleven* persons (who, having given themselves to the Lord, gave themselves to one another in his name,) affectionately and appropriately addressing each of them, and offered up prayer on their behalf. Mr. Pritchard, of London, addressed the newly formed church from Eph. v. 15. "See then that ye walk circumspectly;" after which Mr. Ivimey administered the Lord's Supper, and Mr. Pritchard concluded the pleasing service in prayer.

By the divine goodness, this village station at present, assumes a very encouraging appearance We understand, that, since the formation of the church, Mr. Allen has baptized seven persons; and that a considerable desire to hear the word is manifested. May the little one become a thousand.

SPALDING.

Mr. Margerum was ordained at Spalding, November 8, 1827. Rev. George Marvell, of St. Neot's, began by reading and prayer. Rev. J. Stevens, London, stated the nature of a Gospel Church, received the confession of faith and offered up the Ordination prayer. Rev. G. Marvell, St. Neot's, delivered a very impressive charge from 2 Tim. ii. 7. Rev. Thomas Lingly, Kirton, concluded by prayer. Afternoon Rev. T. Robinson of Pinchbeck, Independent, prayed. Rev. J. Stevens preached to the Church a very useful and important Sermon from 1 Thess. v. 12, 13, and concluded by prayer.

NOTICES.

The Anniversary of the Bedfordshire Auxiliary Missionary Society will be held on Wednesday, April the 9th. In the morning at Maulden, the Rev. W. Thorp of Bristol has engaged to preach; and in the evening the Rev. ——— at Ampthill.

On Good Friday, April 4th, 1828, will be held the Highgate Anniversary. Three Sermons will be preached at the Baptist Chapel, Highgate; that in the morning by the Rev. Joseph Hughes, A.M. of Battersea; that in the afternoon by the Rev. Joseph Ivimey, of Eagle Street, London; and that in the evening by the Rev. F. A. Cox, LL.D. of Hackney.

Services to commence at eleven, three, and half-past six o'clock.

The Fourteenth Anniversary of the Bedfordshire Baptist Association will be held, providence permitting, at Steventon, Beds, on Wednesday the 7th of May next. The Rev. Messrs. Middleditch and Holloway are expected to preach.

MONTHLY REGISTER.

DOMESTIC.

In every part of the political horizon to which we turn our eye, there is much to attract our notice, if not to excite our apprehension. We feel that our limits will not allow us to do any thing like justice to so wide a survey; we prefer, therefore, confining our attention for the present to those political movements which are nearer home, and which have a more direct bearing on the rights of conscience and the interests of our countrymen.

Since our last monthly report, the debate on the Test and Corporation Acts has taken a most important and unexpected turn. The ministry at that time, our readers will remember, appeared in the minority.

Not, however, exactly liking their novel situation, they soon hit upon an expedient by which to slide over to the more popular side of the question.

After adapting the preamble to the bill of Mr. Grattan, Mr. Peel proposed to introduce a declaration to the following effect:—

"And be it enacted that all persons who shall hereafter be elected or chosen to fill the office of mayor, alderman, or magistrate, or to fill any office of emolument and trust in any town corporate in England or Wales, shall, previous to his admission make and subscribe the following declaration—

"I, A. B. do solemnly declare that I will never exercise any power, nor any influence which I may possess by virtue of my office, to injure or subvert the Protestant Church by law established in these realms, or to disturb it in the possession of those rights and privileges to which it is by law entitled."

To point out the officers who should make the declaration, and the officers who should be excepted, Mr. Peel felt to be a difficulty, to obviate which he proposed the following regulation—

"Be it enacted, that it may be lawful for His Majesty to require of all persons who shall be appointed to civil offices of trust, or who shall hold commissions under His Majesty's Government, and by whom according to the present law, the sacramental test is ordered to be taken, [This, it would be seen, did not affect the Presbyterian Dissenters of Ireland or the members of the Church of Scotland,] to make and subscribe the declaration above mentioned, preceding the admission of such persons to offices of civil trust, under such regulations respecting the time and manner of subscribing such declaration as His Majesty should please to appoint."

This was the whole of the provision Mr. Peel wished to see amalgamated with the bill, as a substitute for the sacramental Test, and with this proposal he connected the assurance that he did not yield to the noble Lord, in his anxiety to see the question settled in the course of the present session satisfactorily and for ever.

Lord John Russell protested against the principle of the required declaration, on the grounds that it provided a security for an establishment that was in no danger; sanctioned an imputation on the Dissenters which was unsupported by evidence; was partial in its application, and constantly liable to misconstruction in its practical observance. Wishing, however, to meet the prejudices of others, and to facilitate the grand object he had in view, he yielded to the suggestions of the ministry; and has thus secured on the liberal side of the question, the energies and influence which would otherwise have been employed against it. In this he has certainly acted wisely.

These remnants of the old system may be safely left to the progressive influence of truth and knowledge, and may his Lordship live to see every member of his Majesty's government in the possession of sentiments as liberal, and an understanding as enlightened as his own.

IRISH CHRONICLE,

APRIL, 1828.

THAT large proportion of the Roman Catholics in Ireland who were unacquainted with the Scriptures, and who knew no language but the Irish, were placed out of the reach of evangelical instruction, until pious well-informed men were employed to read to them the Scriptures in their own tongue. The usefulness of such agents having been fully realized, the Baptist Irish Society resolved to employ all whom they judged to be competent for such labours: they have accordingly done so, and there are now FIFTY-FIVE in number. The salaries of *fifty-five* Irish readers, of *ninety* schoolmasters, and of *six* ministers, with other incidental expences, amount to about £2,800 annually. This large sum has been by a kind Providence supplied, as the quarterly payments have become due, notwithstanding the Treasurer has never at any time had a quarter's amount of expences in his hands. There is a deficiency for the past quarter: the Committee, therefore, respectfully urge it upon their long-tried friends to exert themselves to the utmost, between this period and that of the Annual Meeting in June, that they may, at the close of another year, be able to "render to all their dues," and to "owe no man any thing."

From Mrs. B——.

Camass, Feb. 3, 1828.

MY DEAR MRS. THOMAS,

MR. B—— has commissioned me to write to you, to request of Mr. Thomas to send Mr. R. to us as soon as possible. Both Mr. B. and I found him a sincere, pious Christian, and we trust in God some of his instructions will be of great use to several whom we have here, anxiously inquiring the way to Zion. His being able to speak to them familiarly in their native tongue, and being one of themselves, seems to be a strong encouragement to them, and I assure you many of the people here absolutely liked him. I think, please God, he will help us much in our blessed calling. I was much obliged to Mr. Thomas for sending us the Report of the Society: it was indeed highly gratifying to every Christian mind; and I pray that God may continue his assistance to the blessed work of pious Christian education; nothing can serve the cause of our great Master better, than "bringing little children to him." A short time since, another little boy came to us, who had been driven from his family for reading the Scriptures. He has been brought to a sense of Christianity by Mr. R. and without any certainty about him except his own account, we have taken him in. His name is L. C.: he appears to be well inclined to learn, but he is far from having the knowledge of the Scriptures that the other unfortunate boy had; however, I hope his fruits will be very different.

If R. is too much engaged, any other pious reader that Mr. Thomas sends we will receive gladly. Mr. B. joins me in the most sincere and friendly good wishes for Mr. T. and yourself, and believe me to be in Christian love and fellowship,

Yours truly,

M. B.

*** This letter is from a distinguished Protestant female, and shews the high estimation in which the Readers of the Irish Scriptures are held in the county of Limerick.

From an Irish Reader.

Feb. 12, 1828.

REV. SIR,

A man and his wife, who have been turned from the error of their ways, through the instrumentality of the Baptist Society, which they acknowledge with gratitude, came to visit me on the last Sabbath. They said that when they first heard us read and explain the Scriptures of truth, they believed, and since that period they were gradually emerging from the ignorance in which they have been involved. They first began to inquire why the second commandment was left out of their Catechism, and why the liberty of conscience was denied them in many instances: they then exclaimed against the domination of the priests, so lamentably prevalent among those who do not hear the Scriptures; but those who hear and believe them, it is abundantly manifest that their chains are loosening, and that they are beginning to lay down the manacles of superstition, and to assert and improve the right of private judgment as their privilege and birthright.

J. O'B.

From an Irish Scripture Reader.

*Moynoe Scariff, Feb.*9, 1828.

Rev. Sir,

On the 13th ult. whilst I was reading a portion of the Holy Scriptures to a young man from the western extremity of this county, and about a dozen boys and girls, there came a young man direct from the chapel, who told us, that were it not for the great exertions of priest V. these five years back, the chief part of his flock would have become Bible readers long ago, and that himself would be one of them too. I then read various portions of the word of life, to shew him that he should obey God rather than man, &c. He came twice since, and as his anti-scriptural adviser is gone, I trust he will be a hearer of the word in future, which is able to make wise unto salvation. Immediately after a few others came in, amongst whom a man from the parish of Inniscaltraugh, who told us that he heard his cousin, who lives in Nenagh, read portions out of the Irish Testament which I gave him. This man fell into a long conversation with me, on the doctrine of his church, in the course of which he asserted that the popish bishop, though living near Newmarket, could make fish of the flesh for a rich man in Scariff, who, if report speaks truth, has leave from his bishop to eat meat on every Friday. An intelligent Romanist who was present highly disapproved of the arguments which this man made use of.

14th. Met upwards of thirty Romanists in Killicormick, Callaughan's Land, and Balloboy; to all of whom I endeavoured to make known the glad tidings of salvation, through the atonement of our Saviour alone. 17th. Visited a very old man in Killicormick, whom I frequently read to and reasoned with heretofore; he lay very sick, and after being anointed by the priest, he told me that it was his friends who sent for the priest, and that it was in Him who suffered for our sins he would put his trust, whose blood cleanseth from all sin. From thence I went to Carhamon, read two chapters in the native language to nine or ten persons, one of whom, a poor ignorant woman, not long ago told me, in presence of Stephen Ryan, that the priest V. is God on earth. Thus you see what gross darkness pervades the minds of numbers of these wretchedly ignorant creatures. Three men from the parish of Tulla, accompanied by a few of the neighbours, came in at night; one of whom, being armed with one of the Catholic Association tracts, which he got from his priest, entered into a discussion on the principal points of Popery, which lasted two or three hours. The strangers were highly delighted, and seemed extremely thankful. The owner of the tract begged the loan of my English Bible, which I gave him, till himself and a neighbour of his, who got another tract from the priest, should read the portions or texts which the tracts referred them to. I am told that they have been day and night since, on every opportunity, searching and reading the Bible for themselves and families.

Friday, 18th. Visited Scariff, read and reasoned out of the Scriptures in three houses, to upwards of twenty persons. Called into the forge; lectured three men there. I have frequently met with persons from various parts of the country in this forge; the smith has always the greatest welcome for me, though he generally opposes me.

Saturday, 19th. Visited Scariff again, and frequently since, and am happy to say, that at every visit it presents a more encouraging appearance.

Thursday, 24th. Visited the Society's school at Mount Shannon, thirty-three present. Eighteen of the children read the 24th and 25th chapters of the Acts. Stephen and I visited the Clonoly school, and went from thence to Clounrush, &c.

Friday, 25th. Met priest Sheehy near Tomgrany: he saw me afterwards lecturing Darby Lamy and another young man, and was within a few feet of me, but did not interfere; he did not seem to care for the sheep.

Sunday, 27th. Curate Mr. M'Cormick, of Scariff, went to the chapel of Cappaduff, and earnestly requested of the flock to beware of the Irish Scripture Readers, who, he said, were undermining them, and striving to turn them from their pure and holy religion, &c.

Yesterday I went to a funeral to Scariff. The people saw me going into a house opposite where the dead man lay. About forty persons followed me in, all Romanists save one; several others stood outside, listening. I commenced reasoning and reading out of the Testament; there was the profoundest respect and attention paid till I read the 9th verse of the 6th chapter of the first Epistle to the Corinthians—"Neither fornicators," &c. whereon A. B. interrupted me, and cried aloud, "Lâll! Lâll! Lâll!" and said that he would not believe the Apostle, &c. In fact, he surpassed all that was in the house. Several reproved him, and all present disapproved of his opposition. At about two o'clock the funeral began to move towards Moynoe; the people flocked about me; a few persons produced their reasons, to which I mildly replied. A drunken pensioner was the only person who manifested an unfriendly disposition towards me; he swore a vehement oath that I renounced my religion and turned from God (meaning the

priest) to the devil. On being reproved by several who stood around him, he swore again and again, that he would think it a less sin to shoot a man than renounce his religion. His wife and wife's father took him away from interrupting me. Upwards of 100 heard the word this day, through my weak instrumentality. Oh, that the Spirit of Truth may guide them into all truth!

T. B.

From an Irish Scripture Reader.

Clounrish, Jan. 15, 1828.

REV. SIR,

I AM glad to inform you, that the influence of the priest is lessening very much in this neighbourhood.

December the 1st, I visited a neighbour's house, and after I had read a portion of the word to six Roman Catholics, they lifted up their voices, saying, "May the Lord, who has made these charitable societies instrumental in bringing thousands from darkness to light, impress upon their minds to do something to liberate us from the tyranny of priesthood, that we may be at our own free will, to send our children where they would be brought to the knowledge of Christ!"

Monday, the 2d, at G. L.'s. Read the 3d chapter of Romans to twelve persons, four Roman Catholics present. One of them, named J. S. said, that the priests could not be guilty of a greater sin than that of preventing the poor of Ireland to send their children to the free school. Another of them, named P. R. opposed him. Thus there arose a division among those four Romanists. I reasoned with them awhile, and then pointed them to the 2d chapter of the first epistle general of Peter. They seemed to be well pleased, and heard the word very attentively.

Thursday, the 5th, at J. R.'s; about 30 persons attended. J. R. and I read the word of God in the English and Irish languages; they seemed to be very much interested.

Saturday, the 7th, visited G. L.'s again, and to my great satisfaction found six Roman Catholics there, together with seven or eight Protestants, and Mrs. L. disputing with them out of the Scriptures. I read the 12th of Hebrews, pointing them to the 2d verse. One of them, named E. R. invited me to his house, and the night following I gladly embraced the opportunity; and finding about twenty persons assembled there, I opened the Testament, and read the 1st and 2d of Luke, and then pointed them to several other passages of Scripture. On the morning following I went about seven miles distance, to Coose, and read at the house of J. B. to five persons. I returned again at night to E. R.'s, and stopped there two days and nights, and read to twelve persons the first night, and the second night there came twenty-one, who, when they heard the Scriptures read in the Irish language, expressed their earnest desire to have the priest put down of his tyranny.

On the 13th, in my own house, 23 people attended, who gladly heard the word.

On the 17th at E. S.'s, whom I have mentioned to you before in one of my last, I read to ten Romanists; the people were pressing in here for four days and nights; the increase was about fifty persons. I had the pleasure of having Mr. B. one of your itinerants, with me in this house.

P. G.

From an Irish Reader.

Crochan, Jan. 1, 1828.

REV. SIR,

I AM happy to state, that since your Reverence employed me as a Sabbath Reader, I have been heard with the greatest attention wherever the Lord gave me an opportunity of reading his blessed word. As the many conversations I have had with Roman Catholics, &c. would be too tedious to mention, I shall briefly state my labours the last quarter.

Oct. 7, 1827, coming from church I read for five men the 3d chapter of John's Gospel and 10th of Hebrews. They all seemed quite satisfied with the conversation.

Oct. 14. Went to Rubul, and read in H. H.'s; during my reading, many flocked in. I read many chapters out of the Scriptures of truth, and strove to explain the plan of salvation as well as the Lord enabled me.

Oct. 21. Went to Craggybollach, and read in Pat. M'G.'s. As soon as it was known that I was in the house, all the villagers flocked in to hear the Irish Scriptures read. I read for them the 10th of John, 3d of Romans, 1st, 2d, and 3d of Galatians, 3d of Philippians, and 10th of Hebrews. They all paid the greatest attention, save one man, who walked out and would not hear. One of the company, named J. M. R. more intelligent than the rest, said it was a most lamentable case to see how many were led astray by the priests, and that they could have no other motive for prohibiting the reading of the Scriptures, or opposing the schools, but to keep back the glorious light of the Gospel, lest the people should see their tricks, and think the less of them, and then their craft would fall to the ground. Many other conversations took place, too tedious to be inserted.

Oct. 28. In R. M.'s, and read for eight men and three women the 25th of Leviticus,

3d and 10th of John, and 3d of Colossians. M. said it was evident to any man of sense, that the present jubilee is an invention of the clergy, in order to establish their own authority. They all seemed well pleased to hear the precious promises of Christ read in their own language.

Nov. 4. In my own house, for eleven men and five women who were returning from mass ; read the 10th of John, 5th of 2d Corinthians, 10th of Romans, and 2d of Galatians. They were all rejoiced to hear of free redemption through faith in Christ.

Nov. 11. In H. H.'s ; read the 10th of John, 2d of Galatians, 10th of Hebrews, and 3d of Colossians. There were present five men and three women, who all seemed well pleased to hear the word of God read and explained to them.

Nov. 18. In the widow P.'s; read for four men and five women many chapters out of the Testament. They all joined in praising the great God for the gift of his beloved Son.

Nov. 25. In my own house ; four men and women who were returning from mass. One man said, he was fully convinced that a sinner could do nothing for another sinner, so as to procure salvation.

Dec. 2. Read in the aforesaid M.'s.—Many were present, and did not shew the least opposition.

Dec. 9. Read in J. D.'s to a large number of men and women, and all listened with the greatest attention.

Dec. 16. In my own house ; and the 23d, in a village called Lahardan. The 30th, in Crossmolina, where I had to defend the doctrine of the Cross, as well as the Lord enabled me. E. H.

From an Irish Reader.

Temple House, Feb. 11, 1828.

Rev. Sir,

Since the commencement of my labours as a Reader, I had not a more pleasing time than the last month. Some of my Roman Catholic neighbours not only heard the reading of the Scriptures with eagerness and attention, but also waited on me at my own house, to read for them. Indeed, it is pleasing to be holding forth the true light to those who sit in darkness ; but more especially so when there is any appearance that the Lord opens the heart to attend to it. A poor man in this neighbourhood, for whom I have been often reading, has heard with remarkable attention. He happened to be present when I read the 3d and 4th chapters of the Gospel by John. He several times used expressions of thankfulness for that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He admitted that there is free salvation for the chief of sinners through the Saviour, that he that believeth on him shall be saved, without the aid of any thing that can be done, either by him, or for him. He was then led to inquire into the cause of mankind being in such a depraved state as the word of God describes them to be in. Hitherto he thought if he had a good heart, and did not injure his neighbour, that the priest would do the rest, and all would be well ; but now he knows that "the heart is deceitful, and desperately wicked above all things." I read for him in the beginning of Genesis, the account of the fall of mankind, and shewed that the same evil spirit which was in Cain, who slew his brother, now worketh in the children of disobedience. He seemed to be alarmed at the vast difference between the holy and happy state in which man was originally created, and that unto which he fell by his disobedience. But when I read and explained the promise, "that the seed of the woman shall bruise the serpent's head," he was again filled with thankfulness. He waits almost every evening to hear reading, and says that there is no means of acquiring true knowledge but from the Scriptures; and tells me that God will reward me for being so willing to read for my neighbours, &c. R. B.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Mary's Philanthropic School, by Mrs. Ferair	10	10	0
Collected at Melksham, by Rev. R. Davis	3	16	0
Collected at Westbury Leigh, by Do.	5	5	0
Collected at Trowbridge, by Do.	17	13	0
Collected at Bristol, by Do.	47	4	6
One-third of Collection at Modbury	1	7	8
How-street, Plymouth, by Wm. Prance, Esq.	6	11	1
Penny Society at Dartmouth, one-third	2	13	5
John Baylis, Esq. Ponder's End	3	3	0
Rev. Mr. Stewart, Sawbridgeworth	1	1	0
Collected at Tiverton, by Rev. J. Singleton	2	8	0
Worcester Auxiliary Society, by Rev. Mr. Waters	15	0	0
Remitted to Mr. Ivimey, by Rev. B. H. Draper	3	6	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square ; and Rev. G. Pritchard,* 16, *Thornhaugh Street.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

Our friends in London and its vicinity are respectfully informed, that Mr. Benjamin Shepheard, 2, Gloucester Terrace, Hoxton, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert a public letter from our Missionaries at Calcutta, dated July 12 last, with some other communications from the same important station.

To the Committee of the Baptist Missionary Society.

Calcutta, July 12th, 1827.

VERY DEAR BRETHREN,

We are again permitted, by an ever indulgent Providence, to address you on the subject of our labours, our prospects, and our feelings; and we do it, as on former occasions, with mingled sensations of pleasure and pain. Surrounded by the sick, the dying, and the dead, both Native and European, we have been, and still are, graciously preserved; though not without occasional intimations of our liability to disease and death. About the date of our last, brother G. Pearce was exercised with a painful affliction, which, for a time, excited our fears, and for several weeks interrupted him in the prosecution of his labours, when it pleased God to restore him to health, and to enable him to resume his work. We have also felt some anxiety on account of the repeated indisposition of brother W. H. Pearce; but, in his case too, our fears were disappointed, as he is spared and restored to tolerable health. The rest of us enjoy a considerable portion of bodily health, which, we are thankful to say, is the case with Mrs. Yates, and our partners in life. We desire to be thankful for the blessing of health, as without it, we could do no good, but must prove burdensome to ourselves and others. Yet the tenure on which we hold it, is slender indeed; we feel as though standing on the brink of the grave, and though healthy and strong at present, seem to expect the summons to bid us enter, and almost wonder that it has not been served. Numbers are falling around us; our time may soon come, yet we know that He, who has hitherto upheld us, holds the keys of death, and the unseen world; and feel persuaded, that, if he has any thing for us to do, he will make us immortal until it is done. If he has not, our continuance on earth must be useless, and, consequently, not desirable. Yet, as he has brought us here, and put us in situations of trust and labour, we do hope that he has something for us to do, and desire to be found doing, or attempting it, depending on him for ability and success. He has opened a door; we doubt not, an effectual door, and presented to view a field, wide and extensive, and white for harvest. The labourers are few, very few. We are but a handful of men unequal to the task, but the Lord of the harvest has bidden us to put in the sickle, and who will say, India shall not be reaped,—India, through the Gospel, shall not yield a large harvest of immortal souls to God? Independently of the promises of God, we are persuaded, from what is going forward around us, that preparations are being made for mighty changes in the sentiments and practices of the people in this country; changes known fully to none but God, and contemplated by few, but those whose hearts have been expanded at the cross; and whose calculations are founded on the word, the faithfulness and the power

of God, who can and will subdue all things, even India, to himself. Our present success is, indeed, far from equalling our wishes, and we often meet with what pains the mind, and depresses the spirit. Yet it is not all of this character; no, we meet with many things which cheer and encourage us. We feel confident too, that could you meet with many of our own countrymen, or their descendants, who have been brought to the knowledge of the truth by the divine blessing on Missionary labour; or attend our brethren in their labours among the Natives, you would often see and hear what would rejoice your hearts, and strengthen your hands in the good work. The serious attention, and apparently deep interest with which many hear the word; the nature of the questions often put to the Missionary; with the replies sometimes given to his enquiries, and the observations frequently made; would please, by proving that knowledge has been communicated and is increasing; that attention to the word is excited, that thought is exercised, that the heart is touched, and that there are some, probably more than we are aware of, who are "not far from the kingdom of God." We have much reason to believe that there are many who are only prevented making an open avowal of Christianity by the consideration of the great loss of property to which it must subject them under the present state of the Hindoo and Mussulman laws. We cannot approve their conduct in this particular; for we know who has said, "If any man love father, mother, brother, sister, wife or lands more than me, he is not worthy of me." Yet to do it requires great grace, and great decision of character. The loss of property, to which converts are in many instances subject, must operate as a powerful barrier to the success of the gospel in this country; we may exhort the new made convert, and urge the powerful arguments with which the Saviour has furnished us, but to reason and talk, and probably, to convince of duty, is much more easy than to do, when by doing the individual is at once hurled from ease and respectability to beggary and shame. Some seem afraid to give the attention they otherwise would, lest this should be the result; and others declare that they are Christians in belief, and every thing short of what would expose them to the deprivation of property. Measures to remove, if possible, this obstacle, are under consideration; we hope they will be successful; but, whether they be, or not, we are sure that the difficulty will be either removed by man, or surmounted by God. We only need a portion of that influence so abundantly poured out on the primitive Christians, to enable Hindoos and Mussulmans to take joyfully the loss of property for the sake of Christ.

In referring more particularly to the different departments of labour in which we are engaged, we shall begin with the English. In this, although we have not been favoured with any great success, yet we have had success; success for which we desire to be thankful, though it has not been equal to our wishes. To the church in the Circular Road, where brother Thomas labours, several additions have been made within the present year, two of them the children of Captain Kemp: three candidates are now waiting for baptism, and there are two or three other persons whom we expect to come forward in a short time. The three candidates for baptism are soldiers of H. M. 14th foot, who, like many others in the same class of society, have been brought to this country to become acquainted with the way of salvation. From several circumstances, we feel inclined to hope that there is a good work going on among the soldiers in the Fort, but they are subject, through the bad conduct of their comrades, to regulations and restrictions which, in their case, prove injurious, preventing their attending at our chapel as they would. It is pleasing, however, to know that, when God works, no difficulty can present an effectual barrier to the influence of his grace.

In connexion with the church in the Circular Road, a Ladies' Missionary Society has been formed, and though it has existed only half a year, it has already realized nearly a thousand rupees, and promises to continue productive.

At Howrah, where brother G. Pearce preaches twice on the Sabbath, the prospects continue encouraging, though no addition has been made to the church.

A Sunday School has been lately established there, which we hope will prove beneficial to those for whose welfare it was commenced.

In the Benevolent Institution, at present containing 206 boys and 104 girls; in all 310, consisting of Portuguese, Indo-Britons, Hindoos, Mussulmans, Chinese and Armenians, brother and sister Penney continue to labour. Nor are they without frequent opportunities of observing the good resulting from their labours. This is apparent, not only in the general improvement, but in the religious knowledge and Christian deportment of not a few of those who have been under their care. Numbers give good evidence of a change of heart, and gratefully ascribe that change, under God, to their instructions. Most of those who have been long with them leave with thankful feelings, and seldom fail to give subsequent proofs of their sense of obligation. Letters are often

coming from one or another containing expressions highly gratifying and encouraging to our brother and sister, and scarcely less pleasing to others.

In the superintendence of the Printing Office brother W. H. Pearce is kept almost incessantly employed, even to the injury of his health, and consequent danger of shortening his career on earth. Yet this close application to business seems absolutely necessary, on account of the great demand there is for his services in that department, and the difficulty or rather impossibility of getting a proper assistant, whom he does not train up himself for the work. He has lately succeeded in obtaining a European youth, who he hopes in time may considerably relieve him. Several works are printing under the patronage of Government, the proceeds from which will greatly aid the Missionary fund; besides several works immediately designed for the intellectual or spiritual improvement of the heathen.

In native work, besides what little we do ourselves, we have brother C. C. Aratoon and a native brother, formerly employed by the Serampore brethren, constantly engaged in *Calcutta* or its neighbourhood, and brother De Cruze occasionally. Brother Kirkpatrick occupies the *Howrah* station. By them the word of God is proclaimed in various places several times each day, and some thousands hear the word every month. The congregations vary from half a dozen to 100 or 150. Many come and hear a few words and then retire, but numbers continue the whole of the time. Many hear with great attention; some cavil, others inquire with seriousness, and some advocate the cause of Christ against their objecting countrymen.

At *Chitpore,* where brother G. Pearce resides, we have been under the painful necessity of laying poor Paunchoo aside from his work, owing to a variety of things in his conduct, of a character altogether unbecoming the gospel. Most of these improprieties arose, probably, from his being so long from under the eye of a European brother, and having too much to do with the secularities of the station. This induced a worldly spirit, and the love of money, to obtain which, unjust methods were adopted, and this, on inquiry being instituted, was followed by sad equivocation in language, and a determined assertion of innocence, even when guilt was clear. Yet these sins of Paunchoo are the peculiar vices of the country, and vastly different in the estimation of natives from what they are in ours. Paunchoo has excellencies, and we cannot but hope that he has tasted that the Lord is gracious, and that he will again be brought to walk humbly before him. It has been a sore trial to us, as we had formed a very high opinion of his character, and loved him for his apparent resemblance to Christ and zeal for his glory. We doubt not but you feel for us and for him, and will unite your prayers with ours, that he may be speedily restored. Having given this statement of facts, as they relate to us and our work, we would now close our communication with an earnest desire that the spirit of God may direct all your measures, and crown with his blessing, all your efforts to promote his glory, wherever made.

We remain,
Dear Brethren,
Your's in the Gospel of Christ,
JAMES PENNEY,
W. H. PEARCE,
G. PEARCE,
JAMES THOMAS.

On the subject of temporal privations alluded to in this letter, we annex the following remarks, extracted from the Auxiliary Missionary Herald (Calcutta), for the same month.

"As the condition of native converts with respect to their claims on hereditary property, may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite compassion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterward by the Mussulmans, that persons who were fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended *in terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached

to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest conviction should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hindrance to the ready acceptance of the gospel, but often places Missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment, as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries? To them he is necessitated to bend his course, and upon them the burden falls of supporting him. When this is the case, which is not unfrequent, the weight must generally fall eventually upon Missionary Societies, (the reason of which is obvious,) and consequently divert the application of their funds from a wider diffusion of the gospel. This is certainly very lamentable, not only because the funds of these societies are by no means adequate, when wholly applied to the wants of the country, but also on account of the unkindly influence which a state of dependence too frequently produces on the mind.

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim it for him. We earnestly hope, then, that the friends of Missions, both here and at home, will feel so interested in this subject, as to bring it as speedily as possible before the attention of our rulers, whose known desire to ameliorate the condition of the inhabitants of India affords strong encouragement, that such an application would not be made in vain."

The following extract from the Journal of of a Baptist Missionary in Calcutta will partly show the occasion of these remarks.

"After preaching at Chitpore road chapel, having enquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied; for I am a Christian. I enquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about 14 years ago by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

"In the course of conversation, he gave me his name, and referred me for the truth of what he had said to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty."

The following letter, though of a prior date to the articles we have inserted, will be read with interest as describing the impressions and feelings of one to whom the country and its inhabitants were comparatively new. It was written by Mr. George Pearce to the Secretary, and dated Doorgapore, May 22, 1827.

"Six months having elapsed since I wrote you on my landing in this country; I feel it incumbent on me to address you again, that you may be acquainted with my present circumstances, and engagements. The brethren here having pointed out Chitpore, the residence of Mr. Eustace Carey, as an important station, I removed here as soon as a Bungalow could be erected to receive me, which was in February. Here I have been employed in pursuing the study of the Bengalee, as far as my engagements at Howrah and other occupations would allow. I feel sorry that my acquisition of the language does not keep pace with my desires, and with the expectations some may have formed from my previous advantages. Among other things which have impeded my progress, has been a serious attack of dysentery, which laid me aside for five weeks, and from which by the mercy of God I am just recovered. My strength, I feel thankful to say, is nearly as good as it was previous to my illness, and is daily improving. The hot season this year has been extremely trying to Europeans, the thermometer in the house having reached 99 deg. and for more than a fortnight stood at 96 deg. with little variation. We are all, however, now in good health, and the weather has become much cooler. Glad should I be could I now tell you of great prosperity attending the labours of Missionaries in this country. There are, indeed, pleasing accounts from the interior but in Calcutta and its vicinity the servants of Christ are called to sow in tears. In our own immediate circle our difficulties and discouragements have been very great; not only has there been a want of inquirers, but among the native Christians many roots of bitterness have sprung up. Among the rest we have found it necessary to suspend Paunchoo from communion and his labours, than whom, for a long time, the brethren had not a better opinion of any one in the church. This is a measure that has not been adopted without the deepest sorrow and dire necessity; especially as it must harden the hearts of the natives around Doorgapore. I am, therefore, now quite alone, and preaching is for a while suspended, till I am able to address the natives myself. My desire to acquire the language I trust has suffered no abatement, and although the cloud over us is dense, yet I feel by no means in despair. The promise is, they that sow in tears shall reap in joy.

Although, I believe, we all concur in anticipating the final triumphs of the Gospel in India, yet this anticipation must rather arise from faith in the divine declarations, than from appearances around us, since of all countries, none I imagine can present greater obstacles than India to the spread of divine truth. This is, indeed, the strong hold of the prince of darkness: if, in any place, his dominion is visible, it is in this country. I had heard and read much of the depraved character of the inhabitants of Hindosthan, but truly I may say the half had not been told me: nor can I conceive it possible for any person to form any thing like an adequate idea of Indian wickedness without actual intercourse with the people. Here iniquity in all its horrid forms is practised, not by a few, but by all classes, from the highest to the lowest. Falsehood, dishonesty, lasciviousness, superstition, and idolatry seem to be inseparable from their nature. Such has been the effect of observing these things, that I believe it mainly contributed to bring on the disorder with which I have been visited. These things have, I have no doubt, been more strongly depicted to you many times before; but they so powerfully possess my mind that I can scarcely turn to other subjects. I have been much struck lately with the truth of the prophet Jeremiah's words, when he describes the people as mad upon their idols. No people can be more mad in idolatry than the Hindoos. On the great festival of the Churruk Pooja, which occurred in April, I felt inclined to witness some of its abominable rites. As I approached the place, where the deluded and infatuated creatures were swinging, and was anxiously looking to catch a first glance of this horrid practice, my attention was suddenly diverted by a crowd of persons coming towards me. When they came near, at the head of them I observed a Fakeer, a little old man, dressed in the most indecent manner; his body and face besmeared with red paint, his eyes and countenance had all the appearance of a confirmed drunkard; in fact he was so much intoxicated at the time as to be scarcely able to walk without support. Behind him were seen a considerable number of natives walking in procession, many of whom, by their appearance, seemed to be in circumstances above the lower orders, and who would be falsely called respectable. These persons were singing, or rather bawling in in the most extravagant manner, accompanying their song with as extravagant gestures, and might be more readily taken for insane than rational beings. Surely they were mad upon their idols, since all this was done in honor of a drunken Fakeer, who was esteemed by them and the crowd as the most holy of human beings. Who with such a scene before him could help being affected at the thought that the work of God should be thus maimed, his glory trampled under foot, and the souls of men so awfully debased and ruined? Well might Mr. Thomas say, Don't send men with tender feelings to India, for these things will break their

hearts: and yet, if they have them not, they will be of no use in this country.

"After a survey, however, of the nature, and character of their abominable customs, the mind feels relief by calling to remembrance the promises of God, the truth and efficacy of the Gospel, when applied by the Spirit, and the improved state of India, compared with what it was forty years ago. We are cast down when we think how slowly the work of actual conversion proceeds; our spirits revive again when we remember the vast efforts that are being made, and that Scripture truth is daily increasing among the people, like the leaven in the two measures of meal. Perhaps of all these exertions, *Christian Schools* are most to be appreciated at present. One of the greatest difficulties that a Missionary feels when preaching to the natives, is the want of first principles in the minds of his hearers. These generally are totally ignorant of what every minister in England takes for granted as acknowledged. Here, before we can preach the Gospel, we must establish the unity and holiness of the Divine Being, the responsibility of man, &c.; and if this is not done, a superstructure is raised without a foundation: and perhaps one reason of the want of success here, is a taking too much for granted. From what I have observed, although a Missionary may for hours be surrounded with a multitude of hearers, yet not one in twenty stays to listen more than ten minutes, and the greater part a much shorter time; so that it is scarcely possible much can be learnt, especially when the reception of truth requires close attention. Now Christian schools remedy this evil: in them the principles, as well as what is built upon them, are imprinted in the youthful mind. There are now hundreds of children leaving the schools every year, with a very considerable knowledge of the Scriptures and religious truth, and there is the greatest reason to believe that the majority of children in schools that are well conducted, leave them, if not persuaded of the truth of Christianity, yet greatly disgusted with many of the horrid rites of Hindooism, and with great suspicions of the truth of it, while many reject it altogether. Another advantage of schools is, that the prejudices of the people are so far removed, that any book may now, with a little perseverance on the part of the Missionary, be introduced. A gentleman who takes great interest in the education of children informed me, that he wished to introduce into his schools a tract that he had written, containing a commentary on the ten commandments, adapted particularly to the sins of the country. When, in the course of reading, the children came to a part which exposed the wickedness of Debta worship, they and their master unanimously declared they would not read the book. We are willing, said they, to read the Bible, but we cannot endure to hear our Gods calumniated. The Missionary expostulated with them, and said, 'If you can point out any thing respecting the Debtas which is untrue, then you may say I have calumniated them.' They acknowledged what was written was true. 'Then,' said he, 'you cannot be offended at the truth; for if you are, it must be evident that you ought to forsake your idols.' They felt the force of this, and made no more objection to the book, but read it, and allow the Missionary to make any remarks he pleases. I could wish the Society would encourage the formation of schools, to be placed under European superintendence, without which they will not prosper. The Independent brethren at Chinsurah have 8 or 900 children under instruction, and this prevents not their preaching every evening in the schoolrooms, which they use as chapels. We may hope, therefore, that the effects of instruction will soon strikingly appear.

DIGAH.

From Mr. Burton to the Secretary, dated Digah, Aug. 28, 1827.

After various particulars of a more private nature, he proceeds:

"Let me mention a few particulars with regard to our Missionary affairs here. Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every trial and privation. I think I then informed you, that thirteen persons had been united to our little Society, subsequent to my return from Calcutta. To these have now been added an old Portuguese man, and six more European soldiers, from his Majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's Artillery. For these tokens of *His* mercy I would desire to be sincerely thankful, and from hence would take encouragement to hope, that the day is not distant when "God will to the Gentiles also grant, repentance unto life." Whilst I have been acquiring the Hindoostanee, my engagements with the English congregation have been a great support to my mind; but fearing that they might ultimately prove a hindrance to the principal object, I resolved from the first only to spend two evenings in the week with them; and have ever since adhered to this resolution. To these two exercises I am now enabled to add (though still a stammerer) two in Hindoostanee; which, with the superintendence of the native schools, I find to be quite as much as I am equal to,

during the hot weather. This season will now soon be over, when we can employ ourselves much more actively. In November there will be a great mâla (fair) about ten miles from hence, and I expect brother Leslie and brother Smith, from Benares, will be here to attend it. After this, I purpose returning with brother Smith to Benares, on a Missionary journey, and shall perhaps proceed as far as Allahabad.

"Soon after I last wrote to you, I drew up a Circular, for the purpose of soliciting subscriptions in aid of the native schools, which Major-General D. commanding the Dinapore division of the army, was so kind as to send round to the several officers at the station, in the orderly books of the regiments. The result has been a subscription of about 55 rupees per mensem, which nearly covers the outlay. This, however, must be considered as rather precarious, since the troops never stay long at one station, and the new comers may not be so favourable to our plans. I should have said, that, of the above sum, 12 rupees are contributed by our brethren.

"Brother Pybah is labouring diligently at Patna, in preaching and distributing tracts, &c. He is often heard in the streets with great attention, and amongst the Portuguese, who are numerous in that great city, there are some very encouraging appearances.—Hurry Das, my faithful old native assistant, is very active and useful. In this man I have the greatest comfort. He was baptized by dear Chamberlain eleven years ago, and not only 'wears well,' but *improves by wearing.*"

JAVA.

We have received a letter from Mr. Bruckner, dated 15th July last, at which time his prospects appeared as unsettled and discouraging as ever. It is, however, a cause of thankfulness that this excellent man has been permitted to accomplish the great and difficult task of translating the New Testament into the language of the country, though many impediments have arisen to its publication from the press, as well as to Mr. Bruckner's efforts to communicate religious instruction in a more direct form.

In the letter referred to he says:—

"I would have written you much sooner, but there is very little communication now between this island and England. I regret very much that I have no copy of the Javanese New Testament to send you by this opportunity. A native writer is just making a copy, which is but finished as far as the Epistle to the Galatians. But as to printing my translation, this is an object which lies still at a great distance. You must know that the lithographic press has not yet been brought to answer the purpose in this country. The moist and warm climate of this land seems to have an unfavourable effect on the ink of it. Several people, who are chymists too, have endeavoured to make the best of the instrument, but it has been in vain. The Bible Society of Batavia has neither been so anxious as to print such a book now; for some of the first gentlemen of that Society holding political situations, were of the opinion, that if just now, in these critical circumstances of this country, such a book as the New Testament made its appearance among this nation, they might perhaps become more inclined to revolt. You undoubtedly are aware, that two years ago has burst out a rebellion in the interior of this country against Government, by which we have been endangered several times to lose our possessions; and the war has been carried on ever since until this moment, between Government and the rebel Princes, with the loss of vast numbers of human lives; and the rebellion remains still just as it has been long ago, except a few of the head men have submitted voluntary to Government, of whom many have again returned to the rebels. The European soldiers are dying off in great numbers every month, by the bad effect which the climate has on them; they can hardly be brought on as fast as they die. The natives, or rebels, go into the wilderness, fields, and mountains—these are their fortifications—and disturb and lay waste the country wherever they come. What will be the issue of this critical condition of this country, He alone knoweth who sitteth on the circle of the earth. We are in his hand, and he can bring forth light out of this darkness, and thus prepare the way for the more effectual spread of the Gospel in this country.

"I continue my conversations with the natives as much as my strength permits me, though without little apparent success.—Now and then some one seems to be a little affected by my talking, but most times coming a second time in the same place, there appear no remains left of the impression before. Sometimes some one requests for a tract, in order to remember what had been told him; for this end I have a writer employed to copy tracts for his brethren. I long to hear from you. In the meantime I recommend the cause of Christ in this country to the fervent prayers of the Society."

Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1828, not including individual Subscriptions.

FOR THE MISSION:	£	s.	d.
Legacy of Daniel Lister, Esq. late of Hackney, by D. N. Lister, Esq. sole Executor, *free of duty*	100	0	0
Yorkshire, &c. Collected by Rev. Messrs. Mann and Carey:—			
Newark	21 10 6		
Shipley	31 5 3		
Haworth, 1st Church	10 10 0		
Do. 2d Church	40 10 11		
Farsley	10 5 0		
Bradford (including £15 for Spanish Town)	63 12 2		
Cowling Hill	5 0 0		
Leeds (including £2 16s. for Female Education)	53 17 0		
Hebden Bridge	11 12 1		
Halifax	9 18 0		
Salendine Nook	9 0 0		
Horsforth	11 1 0		
Keighley	6 10 8		
Colne	40 0 0		
Barnoldswick	6 1 3		
Sabden	3 5 8		
	333 19 6		
* Water Fulford, Donation, by T. Key, Esq.	200 0 0		
	533	19	6
Northumberland, West Glendale Society for Propagating Christianity, by Mr. W. Smith	3	0	0
Bilderston, Collected by Mr. Osborn	2	0	0
Western District, by Rev. R. Horsey: viz Watchett 2 0 0			
Wellington 1 0 0			
	3	0	0
Cambridge, Ladies' Society for Female School, half-year, by Mrs. E. Foster	12	10	0
Aylesbury, Collected by Mr. Reynolds	1	7	6
Leicester, Collections, Penny Society, and Subscriptions 66 14 0			
For Harvey-lane Female School, by Miss Cort 15 0 0			
	81	14	0
Norfolk, &c. by Rev. Joseph Kinghorn, viz.—			
Worstead	13 6 6		
Martham	4 4 0		
Norfolk and Norwich Society in aid of Missions	15 0 0		
Diss	5 12 2		
Ingham	13 8 6		
Norwich, Sundries	3 6 0		
	54	17	2
Cardiff, by Mr. Thomas Hopkins: Collection and Subscriptions 11 0 8			
Female School 15 0 0			
	26	0	8
West Middlesex Missionary Union, Kensington Gravelpits, Collection, by Rev. Eustace Carey	8	0	0
Bacup, Subscriptions, by Rev. F. W. Dyer (Female Education £3 14s.)	13	9	8
Friend at Watford, for Female Schools at Calcutta Donation	2	0	0

* Acknowledged in last Herald.

TO CORRESPONDENTS.

Thanks are returned, for parcels of Magazines, &c. to Mr. Thomas Phillips, Dulwich; and to a Friend at Watford.

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